

SELECTIONS FROM THE  
BAUDHĀYANA-GRHYAPARÍSTASĀŪTRA

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AAN MARIE VAN LESSEN

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## INTRODUCTION.



This edition of nineteen chapters selected from the Baudhāyana Grhyaparīśiṣṭāśāstra is based on the following editions and MSS:

1. D. The Bodhāyana Grhya-sūtra<sup>1</sup>), ed. by L. Śrinivāsāchārya, Mysore, 1904. (Biblioteca Sanskrita, No. 32). In Devanāgarī. Entirely uncritical. The editor has used five MSS, two in Devanāgarī, two in Grantha, and one in Telugu characters. Notes are very scarce; in several passages where the text of the MSS is corrupt the editor seems to have solved the difficulty by substituting a text of his own invention, without warning the reader. In all MSS the text is divided into Praśnas and Adhyayas only; the arbitrary division into Sūtras is due to the editor. The chapter on the Pañcagavyavidhi (II, 20 in D) only occurs, according to a footnote on p. 258, in MS 514 of the Mysore Library. It is wanting in all MSS I have seen.

This is also the case with the whole of Praśna V (8 Adhyayas) in D. It is not mentioned in which MSS this Praśna is found.

2. G.<sup>2</sup>) Bodhāyanagrhyasūtram, ed. by Maṇakhal N. Muddu Dikṣhita, Madras, 1905. In Grantha characters.

A careful diplomatic edition of one MS, giving the southern recension of the text.

3. M.<sup>2</sup>) A well-written transcript of a MS in Madras, copied for and in the possession of Prof. W. Caland, of Utrecht. In Grantha.
4. T. A MS from Trichinopoly, in the possession of Prof. Caland. In Grantha.
5. B. MS Bühler 33 in the India Office Library. Devanāgarī.

1) Cp. C. H. Raabe, *Bijdrage tot de kennis van het Hindoesche Doodenritueel*, Leiden, 1914, p. 65 (Appendix).

2) Cp. I. c. p. ix, ff.

6. Be. A transcript of a MS in Benares, made for Prof. Caland.

Devanāgarī. Carelessly written.

7. J. MS 3566 in the India Office Library (Jackson Collection).

A transcript of a MS in the Bhau Daji Collection of the Bombay Royal Asiatic Society, made in 1905. Devanāgarī.

Clearly written, but full of mistakes and gaps. It contains only fragments of the Grīhyaparīśiṣṭasūtra.

Parts of the chapters II, 13 and II, 16 are found in the Nirṇayāśindhu of Kamalākarakarbhāṭṭa, p. 166 ff. of the lithogr. ed., Bombay, 1862. I have indicated the variants by NS.

The MSS M, T and Be have been very kindly placed at my disposal for a considerable time by Prof. Caland.

G and M differ only in small particulars, and represent with T the southern recension of the text. T, however, is more or less independent. B and Be are closely related. They have a number of mistakes in common, e. g. *apā ācāmanāya* instead of *apā āñyā* (II, 17 : 9. 31); *vātājāvair* instead of *vātājāvair* (II, 18 : 11. 16); *sagñā* instead of *sagñā* II, 22 : 14. 5); *śākayāvaka aikṣamīlaphalāśi* instead of *śākayāvakaśamīlaphalāśi* (III, 9 : 20. 26); *putram* instead of *śubram* (IV, 2 : 27. 2).

The reading of J often differs from B and Be. They must have had the same origin, for the mistake *elāvārūpam* instead of *elāvātam* (III, 8 : 19. 18) occurs in all three MSS.

D is a mixture of the southern and the northern recension, as, I must admit, my text is also. For a really good critical edition more MSS will have to be consulted than I have done, and more will have to be known about the ultimate origin of the MSS and their respective value.

I have kept the conventional form of the name Baudhāyana<sup>1)</sup>, which is found in B, Be and J. The other MSS use throughout the form Bodhāyana.

### Brahmanism and Hinduism.

The object of this edition is to call attention to some hitherto neglected materials for the study of a period in the religious history of India about which comparatively little is known, namely the period of transition from Brāhmaṇism into Hinduism. For the knowledge of the philosophical aspects of Brāhmaṇism and Hinduism

the texts which are edited and translated here have little or no value, but they do help us to understand better the development of liturgy, and they bring some new facts concerning mythology. Up to the present the liturgy of early Hinduism had to be studied from stray chapters in the Purāṇas, and I have not found that this part of the Purāṇas has received any special attention. The texts added to the work of Baudhāyana form a welcome addition to this source of knowledge, because they place the matter in another light. In the Purāṇas we have the finished product of the new view of theology and mythology, which we are used to designate by the name Hinduism. In the texts of Baudhāyana we find the old Brāhmaṇism and the new Hinduism combined.

In order to show the importance of these texts, it will be necessary to give a short account of the development of Brāhmaṇism into Hinduism, as far as those mythological ideas are concerned which have direct bearing on Baudhāyana's work. For this reason also I have discussed some comparatively minor points more amply than otherwise would have been necessary.

The naive and optimistic religious beliefs of the Vedic times, expressed in hymns and prayers addressed to the gods, were profoundly altered in the succeeding period, that of Brāhmaṇism. During that period we witness the ever-increasing influence of priesthood on the religion. The priests laid great stress on the strict observance of the rules of rite and sacrifice, a strictness which had the effect of making their own services the more indispensable.

The religious cult in the Vedic and the Brāhmaṇical period has always been twofold'). Some hymns of the Rig Veda and a great number of verses and maxims of the Atharva Veda were used as prayers and sacred texts (*rc, yajus*) in the ceremonies performed at the occasion of a birth, a wedding, a funeral, the worship of the ancestors, and similar events of daily life. These are called *gṛhyakarmāṇi*, or domestic ceremonies, and are minutely described in the Grīhyasūtras. The sacrificer in these occasions was the householder himself, the assistance of a Brāhmaṇa (priest) was optional, and one fire sufficed in case burnt offerings were needed. In addition to these *gṛhyakarmāṇi*, which every orthodox Hindu had to perform, great sacrificial festivals where held, which could only be performed by a wealthy man, generally a king. In these cases three holy fires were needed, and the ceremonies were conducted by a number of officiating priests, led by four high-priests. The

1) Cp. E. Hultzsch, The Baudhāyana-dharmaśāstra, Abh. für die K. d. M. VIII (1884), No. 4, p. viii.

1) Cp. M. Winteritz, Geschichte der indischen Litteratur, p. 139 ff.

king or lord who gave the sacrifice, the *yajamāna*, had little to do with it, his chief duty was to provide bountiful presents for the priests at the conclusion of the sacrifice. No wonder that the priests made a very careful study of these remunerative ceremonies, and explained them with the most elaborate minuteness in the works called *Brahmanas*. These ceremonies were called *śrutiakarmāṇi*, or ceremonies based on the *śruti*, the revelation, i. e. that literature which was considered to have been derived from the gods. The *grhyakarmāṇi* or domestic ceremonies on the other hand were based upon the *smṛti*, i. e. usage, and had no divine authority.

It cannot be decided with any degree of certainty in what century or even centuries the *Brahmanas* were composed. The date which is generally given, 800—500 B.C., appears to be too late, or at any rate too strict. This much is certain that they already existed in their present form 500 B.C., perhaps even 800 B.C. It is impossible to say how long they had existed before that time. Winteritz<sup>1)</sup> gives the formula  $x - 500$  B.C.

These speculations on the cult contained little which could appeal to the common people. Hence it was possible that two great popular religious movements could arise almost contemporaneously in the East of India: Buddhism and Jainism (c. 500 B.C.).

In the same period, and in the centuries following, many other heretical movements came into being in the West. Bhandarkar<sup>2)</sup> gives a remarkable quotation from the *Nidāsa*, — which, though a kind of commentary, is regarded as one of the books of the Pāli Buddhist Canon —, where the various religious systems and superstitions existing at that time (fourth century B.C.) are enumerated. This list mentions the followers of Vāsudeva, who later were known by the name Bhāgavatas, and these subsequently proved to be the most important. The cult of Vāsudeva must be as old as Pāṇini (Bhandarkar I. c.); and may be of the same period as Buddhism and Jainism (I. c. p. 9).

These heresies did not, however, lead to the extinction of Brahmanism. It continued to exist, and ultimately defeated the rivals by the pliable way in which it met heretical movements in general. It constantly extended its boundaries, and incorporated the worship of originally foreign deities, cleverly adapting itself to the apparent

wish of the people to possess a less formal and rigid, and a more emotional religion. With Buddhism and Jainism its efforts failed. With these movements no reconciliation was possible, but in many other cases the *Brahmanas* succeeded in finding a way to connect some cult which had arisen with a Vedic deity, and thus to give it a veneer of respectability in the eyes of the followers of the old faith. No wonder that at last not much remained of the original Brahmanism. The new phase is called Hinduism.

It is clear from the preceding that no proper demarcation-line can be drawn between these two religious systems. The process of reform was a very gradual one, extending over many centuries. The resulting Hinduism of the present day has so many aspects, social as well as religious, that it is very difficult to define it. For practical purposes the definition of Lyall<sup>3)</sup> will suffice, that Hinduism is, "the collections of rites, worships, beliefs, traditions, and mythologies that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanic teaching. And

a. Hindu is one who generally follows the rules of conduct and ceremonial thus laid down for him, particularly regarding food and marriage, and the adoration of the gods."

The Epic is our only source of information concerning Hinduism for a period of a thousand years, if we except a few references in the Law-books (Manu and Visnu) and in inscriptions. In the inscriptions we do not find any details of the cult of the times, but they have one great advantage over the other and more ample sources of knowledge: they can generally be dated with reasonable certainty. This is not the case with the *Mahābhārata*. Practically all we know about the date of this poem is, that it must have existed in its original form in the fifth century B.C., and that it was remodelled and enlarged till 500 A.D. Although we know also that some of its parts are older than others, it is impossible to determine their respective date with any approach to certainty. Without the help of the few names in the inscriptions, it would therefore be very difficult to reconstruct the growth of a cult out of the unordered mass of materials which is found in the *Mahābhārata*. Even as it is the problem is still far from being solved.

It is the *Mahābhārata* and not the *Rāmāyaṇa* which introduces

1) Winternitz, I. c. p. 258, who gives p. 246—258 an account of the controversy concerning the date.  
2) R. G. Bhandarkar, *Vaisṇavism, Śaivism and minor Religious Systems*, Strassburg, 1913, p. 3. (Encyclopedie of Indo-Aryan Research).

3) A. C. Lyall, 'Hinduism', in *Religious Systems of the World*, London, 1889, p. 144; quoted by W. Crooke, ERE VI, 699, article 'Hinduism', where other definitions are cited and discussed. Cp. also H. von Glasenapp, *Der Hinduismus als soziales und religiöses Phänomen*, Deutsche Rundschau, März 1919, p. 386.

the new deities of the Hinduistic religion. Native tradition is probably right in asserting that the Rāmāyana has been written by one man, Vālmīki, which means that he collected and remodelled a number of already existing poems. The first and the last (seventh) book only must have been added at a later date. It contains little of interest for the study of the new beliefs.

The Mahābhārata on the other hand was not composed by one poet, but by many, in a period probably covering a thousand years, so that it does not represent the ideas of a single individual, but, in its original form it did not contain Hinduistic traits, but at present it is scriptural for all sects. There is as much Vaiṣṇavism as Śaivism in the poem<sup>1)</sup>.

From a religious point of view one episode of it, the Bhagavad Gītā, is the most important, because of the enormous influence this poem exercised on the philosophical development of Hinduism.

The scriptures for the later phase of Hinduism are the eighteen Purāṇas<sup>2)</sup>. The list enumerating them is generally given in this form: Brahma, Padma, Viṣṇu, Śiva, Bhāgavata, Nārādiya, Mārkaṇḍeya, Agni, Bhavisya, Brahmaavaivarta, Linga, Varāha, Skanda, Vāmana, Kūrma, Matsya, Garuḍa and Brahmāṇḍa. The Vāyu, which is omitted here, is for the greater part identical with the Brahmāṇḍa.

The recognized contents of each Purāṇa may be brought under five headings: *Saṃga* (original creation), *Pratisarṇa* (periodic dissolution and re-creation), *Mānvantara* (descriptions of periodic 'ages', past and future), *Vaṇiṣṭa* (ancient genealogies), and *Vaṃśānucarita* (accounts of persons mentioned in the genealogies). This arrangement, however, has not been kept. Many Purāṇas have been considerably enlarged and interpolated at different periods, especially the Skanda and the Bhavisya. This makes it extremely difficult to assign a date to the Purāṇas in their present form. It is now generally accepted that the Purāṇas have developed out of a much older body of literature.

Bühl<sup>3)</sup> has found in the Āpastamīya-Dharmasūtra, which

belongs to the 4th or 5th century B.C., two quotations from 'the Purāṇa', and one from a 'Bhavisyat Purāṇa'. The latter quotation has not been found in the present Bhavisya Purāṇa; as for the

two other ones, Bühl<sup>4)</sup> has traced similar passages in several Purāṇas. It is certain that Purāṇas existed long before the Mahābhārata was finished<sup>5)</sup>, which does not mean that they necessarily must have had the form and the names of the books which we know at present. Bühl<sup>6)</sup> had to conclude his article on the subject (Ind. Ant. XXV, 1896, p. 328) with the words, 'For the present, I fear, it is not possible to trace the history of our Purāṇas beyond A.D. 600 or to advance anything, that will carry conviction, regarding the upper limit for their composition.'

Nearly all gods who were worshipped in the Vedic period were in course of time either relegated to the rank of minor deities, or fell entirely into oblivion. *Sūrya*, *Vāruna*, *Indra* and *Agni* are the only gods whose worship survives in an attenuated form; of these Sūrya, the sun-god, is perhaps the most significant in the Paurāṇic period.

Their place was taken by other deities, who in the Veda were gods of the second rank; primarily Viṣṇu and Rudra-Śiva. For the philosophical aspect of Hinduism Brahmā must be added to these two. Theoretically he was a god of the same rank, but in the popular estimation he never was considered to have the same influence on the life of men as Viṣṇu and Śiva, and he very rarely received exclusive worship. He is the Piṭāmaha, Hiranyagarbha, Prajāpati of the Vedas and Brāhmaṇas, the creator of the world. In the Paurāṇic period he was conceived to form with Viṣṇu and Śiva a trinity (*trinātri*), in which he had the function of creator, Viṣṇu that of preserver, Śiva that of destroyer.

In the Rig Veda Viṣṇu appears as a form of the sun-god (*Sūrya*, *Savītṛ*, *Āditya*). There are few hymns solely addressed to him, and these mostly describe the three strides with which he encompassed heaven. He has three abodes, like Savītṛ; two of which are on earth, but the third is unknown to men. The reverence for this mysterious highest place or step (*paramam padam*) of Viṣṇu led to his gradual rising to the rank of the supreme spirit. In the Brāhmaṇas this process is clearly visible<sup>7)</sup>, thus in the opening

1) Winternitz, I. c., p. 442.

2) Cp. E. Washburn Hopkins, The Religions of India, p. 460 ff.; Monier Williams, Brāhmaṇism and Hinduism, p. 102. Jacobi, ERE II, 814, article 'Brāhmaṇism', does not entirely agree with this. He states: 'On the whole, however, Viṣṇu's position in the Brāhmaṇas is the same as before; he is regarded as the equal of the other gods, not yet as their superior. But the Brāhmaṇas record only the views of the priests; popular opinion may have differed from theirs, although ignored by them as not worthy of notice. (cp. Muir, OST IV, 156 ff.)'

3) Ind. Ant. XXV, 1896, p. 323 ff., and SBE II<sup>2</sup>, 1897, p. XXIX ff.

4) E. Washburn Hopkins, The Religions of India, London, 1896, p. 349, note.

5) The best surveys of the Purāṇas are the one by Winternitz, Geschichte etc., p. 440—453, with full bibliographical notes, and the article by Pargiter in ERE X, 448.

6) Ind. Ant. XXV, 1896, p. 323 ff., and SBE II<sup>2</sup>, 1897, p. XXIX ff.

words of Aitareya Brāhmaṇa, (quoted in the Vaikhāṇasa Grīhya-sūtra IV, 10, v. *infra*, Appendix I), 'Agni indeed is the lowest of the gods, Viṣṇu the highest; between these two are all the other gods.'

In the Upaniṣads Viṣṇu is the only great god left from the Rig Veda. Then begins the process of amalgamation. Viṣṇu, the deity of the heretical movement of the Bhāgavatas, came to be considered as a form of Viṣṇu. The same happened with Nārāyaṇa. The most important of the gods who were identified with Viṣṇu proved to be Kṛṣṇa, originally a Rajput hero who has coalesced with a shepherd god (Govinda) into a new deity. This Govinda-Kṛṣṇa seems first to have been identified with Viṣṇu, afterwards as Vāsudeva-Kṛṣṇa with Viṣṇu.

The Bhagavad Gītā, which extols Kṛṣṇa, became the gospel of a renascent Viṣṇu-cult.

Viṣṇu does not manifest himself in his own form, but in the form of *avatāras* (descents or incarnations), the number of which is generally given as ten. The origin and development of the doctrine of the *avatāras* can be traced already in the Brāhmaṇas<sup>1</sup>). It is unnecessary to discuss them here, as none of them is mentioned in Baudhāyana.

Viṣṇu has a peculiar auspicious mark on his breast, a curl of hair, called *śrīvatsa*<sup>2</sup>). He has four arms, and holds a symbol in each of his hands: *cakru* (a wheel or disc), *śāṅkha* (a conch-shell), *gadā* (a club), and *padma* (a lotus-flower).

Love and trust were the prime factor in the development of Viṣṇu into a supreme deity. In the cult of Śiva an element of fear is always noticeable, however disguised it may be. His cult was Brahmanized at an earlier date than that of Viṣṇu. His prototype is the Vedic Rudra, the terrible god of the thunderstorm, who in his destructive form is accompanied by the storm-winds (*Maruts*), regarded as his sons (*Rudriyas*). But he does not always appear in this manifestation; when propitiated he may be kind and helpful to men. In the latter case his name is Śiva, (the Benignant), or Paśupati (Lord of cattle). He is called the physician, for he brings disease but cures it when appeased. His attribute, like that of Śiva later, is the trident (*trisūla*).

In the Rig Veda Rudra's position is of more importance than that of Viṣṇu. In the Brāhmaṇas his nature becomes much more

complex. The bewildering mass of epithets given to him in the Sātāruḍriya (TS. IV, 5, 1; VS. 16) shows that he still was considered to possess a benevolent form (*śivā tamah*) and a malignant form. He is the god of wild and awe-inspiring scenes, of mountains (*Grīṣīṣa*) and forests, and of the beings who live in them or resort to them: animals, but also thieves and robbers. He is regarded as having a blue neck (*nilagrīva*). Some of his epithets belonged originally to Agni, all whose names were handed over to him. In his benevolent form he is called Śiva, Śambhu (benevolent), or Śāṅkara (benificent).

The eight names by which he is invoked in Baudhāyana are of very old date. Bhava (the lord of beings), Śarva (the archer), Īśāna, Paśupati, Rudra, Ugra (the fierce one), Asāni, and Mahān (or Mahādeva) occur together in ŚB. VI, 1, 3, 7, and Kaus. Br. 6, 1, 9. In the Grīhya-sūtras the same list occurs, but Asāni is replaced by Bhīma (the terrible one), like in the Grīhya-pariṣṭa-sūtra (II, 16: 8. 31).

The epithet Virūpākṣa means, 'with deformed eyes', or perhaps 'with oblique eyes'; at least the head on the Gudimallam Linga<sup>1</sup>) is distinctly Mongolian in type.

Śiva is chiefly worshipped in the form of the *Linga*, the phallus. Where this phallic worship originated from, and how it came to be connected with this particular deity is unknown.

At first it was thought that this cult was borrowed from aboriginal tribes<sup>2</sup>). This was contested on the ground that the legends in the Mahābhārata, the Purāṇas, and elsewhere concerning the Linga pointed to a Northern (i. e. Aryan) origin. The name of the phallic symbol in the South of India is either *liṅga* or *īśvara*, there is no trace of an originally Southern name for it. Phallic worship among the aborigines of the Dekhan of the present day seems to be non-existent, or is at any rate very scarce; and even if it does exist, it would not mean that the Aryans necessarily must have adopted the cult from the aborigines. Of the twelve great Linga-shrines in India only three are situated outside the distinctively Aryan area<sup>3</sup>).

1) Cp. below p. xi, and footnote.

2) Stephenson, JRAS VIII, 1842, p. 330.

3) Muir, OST II, 202; IV, 189 ff.; 405 ff. A strong proof in favour of the non-Aryan origin of phallic worship would be that no Brāhmaṇas officiate in temples of Śiva, as is asserted by Hopkins (Rel. of India p. 488), B. Lewis Rice (Mysore Gazetteer I, 468), and others. Both make an exception for the temples at Benares. Kittel (Ursprung des Linga Cultus p. 40, refuting Lassen,

1) Cp. Jacobi, ERE II, 810 ff.

2) Cp. Vaikh. Grīt. IV, 41; *infra*, Appendix I.

These considerations led to the theory that Linga-worship originated among the Aryans themselves.

This view was defended by Kittel<sup>1</sup>), and approved by Weber in his recension of this work. Kittel hesitatingly suggested borrowing from the Greeks, without being able to forward proofs in defence of this theory. The same suggestion with the same absence of proofs was made by Oppert (Orig. Inhab. p. 381), and Hopkins (l. c. p. 471). Rajendra Lal Mitra (Antiquities of Orissa, Calcutta 1875, Vol. I<sup>2</sup>) says, 'The Semites of the West and the Turanians of the North cherished the dogma [of phallic worship] very extensively and much may be said in favour of the loan having proceeded from them.' The phrase 'much may be said' is a mere figure of speech here; at least we hear no more about it.

Bhandarkar returns to the old theory of borrowing from the aboriginal tribes. He says (l. c. p. 115), 'There are two places in the RV, in one of which Indra is prayed to not to allow those whose god is Śisna to disturb the rites of the singers (VII, 21, 5); and in another he is represented to have conquered the riches of a city after killing those whose god is Śisna. Here evidently those whose god was Śisna, or phallus, are meant as the enemies of the Vedic Aryas, who disturbed their holy rites. Notwithstanding all that is said about the matter, my own belief is that the persons here referred to were really some tribe of the aborigines of the country, who worshipped the phallus. Just then as the Rudra-Śiva cult borrowed several elements from the dwellers in forests and in places out of the way, so it may have borrowed this element from the barbarian tribes with whom the Aryas came in contact. This element, however, does not appear to have come in all at once, especially among the learned classes . . . .'

The references to the *śisnadvāt* in the Rig Veda (discussed and analysed by Muir OST II, 407; IV, 345 ff.) had lately not been in such a way connected with the Śiva-Liṅga. There lies such a

Ind. Altertumsk. I, 783, ed. 1847) strongly opposes this view, and argues that it only applies to the temples of the Lingayats, a non-Brahman sect, founded by Basava in the 13th century in South India; a movement of revolt against the Brahmana supremacy. According to Kittel only Brahmanas officiate in the old shrines of Śiva.

1) F. Kittel, Über den Ursprung des Liṅga Cultus in India, Mangalore, 1876. Rec. Weber, Indische Streifen III, 471 ff. Crooke is mistaken when he counts Kittel amongst those who connected phallic worship with the non-

Aryan tribes (ERE VI, 700).

2) Rec. Weber, Ind. Str. III, 279.

long period between these allusions and the Linga-worship that a connection between the two, like Bhandarkar seems to imply, was generally discredited. Bhandarkar appears to indicate that phallic worship led a kind of subterranean existence for many centuries among the Aryans, unrecognized and ignored by the 'twice-born' men.

This view is not very convincing. Except in the two above-mentioned passages in the Rig Veda there is no trace whatever of phallic worship in the whole of the Veda, not even in the latest of the works which are reckoned to belong to it<sup>1</sup>). It is not probable that this worship should have existed all that time without any reference being made to it.

It is significant that Bhandarkar, who is perhaps the greatest living authority on Hinduism, is not able to adduce proofs for his theory.

How phallic worship came to be connected with the cult of Śiva is likewise unknown. Senart (Lég. du Buddha, p. 489) has suggested that the Liṅga might be a kind of refashioning of the *trिशूल*, the trident, the old attribute of Rudra-Śiva, 'image du feu et de l'éclair'. But there is nothing inherently phallic in the form of the trident. According to Weber (Ind. Str. III, 474), however, the Priapus-cult of the Greeks had the trident as emblem, and Weber considers it not entirely impossible that the Hindus came to know of this Greek mode of worship, connected the *trिशूल* with phallic cult, and subsequently gave it a more appropriate form.

Crooke (ERE VI, 701) thinks that the connection of the Liṅga with Śiva was due to his being considered a god of fertility. In support of this theory he points out that the 'bull', Śiva's attendant, is very often found as an emblem of gods of fertility, citing many authorities for this.

Concerning the time when Linga-worship came into practice we have the following indications. It is not mentioned in the Mahābhāṣya of Patañjali, which may be dated 140 B.C. at the very earliest. Bhandarkar (l. c.) concludes from the fact that the coins of Wema-Kadphises show a human figure of Śiva with a trident and a bull, but no Liṅga, that this attribute was not yet connected with Śiva in the middle of the third century A.D.

This last inference must be wrong. According to Gopinatha Rao<sup>2</sup>)

1) The list of Liṅgas in the Taittirīya Āṇyaka X, 16 (ūrdhvaliṅga, suvarṇa-, divya-, bhava-, sarva-, śivaliṅga, etc.) occurs only in one recension, and is obviously a late addition (v. ed. Bibl. Ind. p. 913).

2) Elements of Hindu Iconography, II, part 1, p. 63 ff. Of the Guḍimallam Liṅga several photographs are given.

the two oldest existing Lingas are one from Bhīta, now preserved in the Lucknow Museum, and the Gudimallam Linga. The Bhīta Linga has an inscription, which makes it possible to assign it with reasonable certainty to the first century B.C. The Gudimallam Linga is less easy to date. Rao supposes that it belongs to the first century A.D., if not to a still earlier period. This Linga has the remarkable feature of being entirely phallic in shape, unlike the conical stone by which the symbol is generally represented.

*Durgā* is the commonest of the many names by which the consort of Rudra is known<sup>1)</sup>. In this goddess many other deities have coalesced, as it very often happens in Hindu mythology. There is a centripetal force in the religious conceptions of the Hindus, which greatly facilitates the adoption of new deities, by assimilating them with their next of kin in the Hindu Pantheon. The names of the formerly independent deities then survive as epithets of the old deity, and they influence the character of the old deity by transferring to it their original powers and activities.

This process is very marked in the case of *Durgā*. As the wife of Rudra-Śiva she was called *Uma*. As the consort of a manifestation of Rudra-Śiva, *Girīśa*, the Lord of the Mountains, her name was *Parvati* or *Haimavatī*. These names occur in the Brahmanic period.

Subsequently her nature changed into a more or less independent, powerful, wrathful, and terrible goddess: the characteristics of some local goddesses of the aborigines, to whom animals and even human beings were sacrificed; in other manifestations we can discern an original fire-goddess. In her ferocious forms her names were: *Karalā* (frightful), *Kālī* (black, or female time as destroyer), *Mahākālī* (the great destroyer), *Caṇḍī* (angry), etc.

Weber accounts for the malignity of her character by connecting her with *Nirṛti*, the Vedic goddess of evil.

*Skanda*<sup>2)</sup>, the celestial war-god, is a son of Śiva, or, according to some accounts, of *Agni*, who is a form of Śiva in the later period. He is a post-Vedic god, first mentioned in the *Chandogya Upaniṣad* VII, 26, 2, where he seems to be identified with the sage *Sanat-*

*kumāra*. His worship is of local and probably West-Indian origin, and many different accounts of his birth and parentage are given in the *Mahābhārata*, the *Rāmayana* and the *Purāṇas*. According to some of these legends he was nourished by the six stars constituting the constellation of *Kṛttikā* (Pleiades). For that reason he was represented as having six heads (*ṣaḍasya*), and called the son of the *Kṛttikā* or *Kārtikeya*. He is known by many other names: *Kumāra* (the Youth), *Guha* (the Mysterious One), *Mahāsene*, etc. His name *Subrahmaṇya* is of Southern origin. In *Baudhāyana* the appellation *Dhūrta* appears, for which cp. p. XXI.

*Viśākha*<sup>3)</sup>, originally an independent deity, became later one of the forms of *Skanda*. In the *Mahābhārata* IX, 44, 36 three are enumerated: *Viśākha*, *Śākha*, and *Naigameya*. *Bāna*<sup>4)</sup> is one of his attendants.

*Skanda* rides on the peacock, called *Suparnasuta*<sup>5)</sup>, the son of *Suparna*, a name of *Garuda*.

Another son of Śiva is *Ganeśa*<sup>4)</sup>. The origin of this god, who is one of the latest to appear in the Hindu Pantheon, is not easy to determine. The common view of him has been very clearly set forth by Jacobi (ERE II, 807). His first appearance, according to Jacobi, was not as *Ganeśa* or *Ganapati*, 'Leader of the *Gāṇas*', or troops of Śiva (whose proper leader is *Nandi*), but as *Vīṇāyaka*, or *Vighneśa* (Lord of obstacles). He is the creator of obstacles and, in that way, hinders success. Therefore he has to be invoked at the beginning of any difficult undertaking, for as the creator of impediments, he may also become the remover of them. As such he is invoked at the beginning of every book<sup>5)</sup>, thus becoming in a secondary way a god of learning.

Bhandarkar (l. c. p. 147 ff.) approaches the question along a

1) *Infra* IV, 2:25, 7, and 26, 8.

2) *Infra* IV, 2:26, 5.

3) This may be the right reading for *suvarṇasutuḥ* (IV, 2:25, 10, note) which is found in T instead of *aparṇasutuḥ* and other unintelligible forms in the other MSS.

4) Cp. Monier Williams, l. c. p. 241 ff.; Hopkins, l. c. p. 451, 481 ff.; and Griggs, ERE VI, 176 ('*Ganapati*'), where several references are given to Gazetteers concerning the modern worship of *Ganēśa*. The *Ganēśapurīṇa* has been analysed by Stevenson, JRAS, 1846, p. 319 ff.

5) Cp. Hopkins, l. c. p. 488; Monier Williams, l. c. p. 241 f. Bhandarkar believes that *Ganapati*'s reputation for wisdom is due to the confusion between him and *Bṛhaspati*, the Vedic god of wisdom, who in RV II, 23, 1 is called

1) For a full list of names see Dowson, Classical Dict. of Hindu Myth, 1903, s. v. 'Devi'; Cp. further Jacobi, ERE V, 417 (art. *Durgā*); Bhandarkar, l. c. p. 142 ff. Muir OST IV, 432 has translated Arjuna's hymn addressed to *Durgā* in MBh VI, 23. Another hymn MBh IV, 6.

1) Cp. Jacobi, ERE II, 807; Bhandarkar l. c. p. 150 f.; Hopkins l. c. 414 f.; Monier Williams l. c. p. 442 ff.

different line of reasoning. He has found several references to this god beyond those which were known. Jacobi mentions at the end of his article a class of demons called Vinayakas, noted in PW VI, 1087, where we find a reference to MBh XII, 10477, Harivamśa 10697, and later literature. Bhandarkar makes this the basis of his argument. He has found an interesting reference to these Vinayakas, four in number, in the *Mānavagṛhyasūtra* (2, 14). They are represented as demons which have a malicious influence on the life and work of men. The Sūtra gives an account of the signs by which the demons manifest themselves, and explains the ceremony by which they may be appeased and evil consequences averted.

The same ceremony, in a somewhat more developed or complicated form, is given by Yājñavalkya in his Smṛti (1, 271 ff.). He begins by stating that Rudra and Brahmadeva appointed Vināyaka to the leadership of the Ganas, (i. e. made him Ganapati) and assigned to him the functions of raising difficulties and obstructions in the actions of men. In the Smṛti only one Vinayaka is addressed, who manifests himself in six forms, of which the names are given. The mother of Vināyaka is Ambikā.

'It will thus be seen that, in his own nature, this god is an unfriendly or malignant spirit, but capable of being made friendly and benignant by propitiatory rites. In this respect, he resembles Rudra himself. That the Vināyakas had come to be objects of faith before the Christian era, may be taken to follow from the occurrence of the ceremony mentioned above in a *Gṛhyasūtra*. But the one Ganapati-Vināyaka, the son of Ambikā, was introduced into the Hindu pantheon much later.'

Bhandarkar then notes that in the Gupta inscriptions the name of Vināyaka is not mentioned, but that there are images of Ganapati in the caves at Ellorā, which are to be referred to the latter part of the eighth century. He concludes from these indications that the cult of Ganapati must have arisen between the end of the fifth and the end of the eighth century, and that therefore the Smṛti of Yājñavalkya cannot have been written earlier than the sixth century.

Ganapati is represented with the head of an elephant (*hastimukha*).

The images in the caves of Ellorā already have this form.

The consort of Viṣṇu is Śrī or *Lakṣmī*<sup>1)</sup>, the goddess of wealth and beauty, also impersonating fortune in the sense of Fortuna. Various accounts are given of her parentage, the best known of

which is that she was born from the froth of the ocean when the gods churned it in order to obtain *amṛta* or nectar<sup>2)</sup>. She is always represented as enthroned on a lotus, and holding a lotus-flower in her hand.

Sarasvatī was originally a river-goddess in the Rig Veda. She became in later times the goddess of wisdom and learning.

The latter history of the Hinduistic sects has no bearing on the *Gṛhyaparīṣṭasūtra*, and need not be discussed here.

#### Editions of Baudhāyana.

The *Kalpasūtra* of Baudhāyana is with those of Āpastamba and Hiranyakesin the only one (as far as is known at present) which has come down to us in a nearly complete form, that is to say, containing all four parts: Śrautasūtra, *Gṛhyasūtra*, Dharmasūtra and Śulvasūtra. The oldest parts of it (especially the Śrautasūtra and part of the *Gṛhyasūtra*) must date back to a period not much later than that of the Brāhmaṇas: this is proved by the language. In the native tradition Baudhāyana was considered the oldest of all 'teachers'<sup>3)</sup>. The continuity of the whole work, however, was lost at an early date, so that for a long time some parts of it, which must have existed, could not be found at all<sup>4)</sup>, or when found, could not be assigned with certainty to their right place with regard to the rest.

W. Caland has tried to reconstruct the whole work<sup>5)</sup>, and he has succeeded to a great extent where Bühler, twenty-one years before, had to confess his failure because of lack of materials<sup>6)</sup>. The Śrautasūtra is in course of publication by W. Caland (Bibliotheca Indica). The *Gṛhyasūtra*, *Gṛhyaprāyaścittasūtra*, *Gṛhyaparīṣṭasūtra* and *Pitrmedhasūtra* have been collectively published in India (in the editions which I call D and G); the *Pitrmedhasūtra* in Europe besides: the first Praśna by W. Caland<sup>6)</sup>, the second and third Praśna by C. H. Raabe<sup>7)</sup>. The Dharmasūtra has been

1) Cp. Monier Williams, 1. c. p. 408.

2) Cp. G. Bühler, SBE XIV, 1882, Introduction.

3) There are still some missing, cp. W. Caland, Über das rituelle Sūtra des Baudhāyana, p. 41 f., Abh. für die Kunde des Morgenl. XII, part 1, 1905.

4) 1. c. p. 42 ff.

5) SBE XIV, Introduction.

6) Abh. f. d. Kunde des Morgenl. Vol. X, part 3.

7) Bijdrage tot de kennis van het Hindoësche doodenritueel, Leiden 1914.

both published<sup>1)</sup> and translated<sup>2)</sup> in Europe. The Śulvasūtra has been published and translated by G. Thibaut<sup>3)</sup>.

The Gṛhyasūtra comprises according to the counting of W. Caland the Praśnas 33—35 of the whole work, (they are the Praśnas I—III in the passage quoted from Bühler, v. infra); the Gṛhyaprāyaśicca Praśna 36 (Bühler Praśna IV); the Gṛhyaparibhāṣā Praśna 37 (Bühler Praśna V); the Gṛhyapariṣṭa Praśna 38—41 (Bühler Praśna VI—IX). The fifth Praśna of the Gṛhyapariṣṭa which the editor of D adds<sup>4)</sup> has therefore not been met with either by Bühler or by Caland, who have seen more MSS than the seven which I consulted; a reason the more to consider it spurious.

### The Gṛhyapariṣṭasūtra and Hinduistic Worship.

The only published account of the Gṛhyapariṣṭasūtra (*Paralipomena to the Gṛhyavritual*), or Gṛhyasēasūtra as it is called in D, is found in Bühler's Introduction to his translation of the Baudhāyana Dharmasāstra (SBE, XIV, p. xxxii—xxxiii). This authority states the case very clearly, and I cannot do better than quote him here.

"The destruction of the continuity of Baudhāyana's Kalpasūtra has had the consequence which is commonly observable in other dismembered works, that several of its detached portions have received considerable additions from later and, as it would seem, from several hands. There can be no doubt that a small portion only of the nine Praśnas, found in the Western copies of the Gṛhyasūtra, really belongs to Baudhāyana. For the description of the Gṛhya rites, which strictly follows the general plan laid down in the first Sutra, is completed in one or two Praśnas. Next follows a Praśna on the anukritis, rites resembling those comprised in the subdivisions treated before, and then a Praśna on prāyascittas, or expiations of mistakes committed during, and of the neglect of, the performance of the Gṛhya-karmāṇi. The remaining Praśnas are filled with a medley of paribhāṣās, some of which have been given before, while others are added afresh.

Many of the newly-added rites do not belong to the ancient Brāhmaṇical worship, but to the Paurāṇic religions, the service of Śiva, Skanda, Nārāyaṇa, and other deities, and some show an admixture of Tāntric elements. In some of the later Praśnas, especially IV and V, the language closely resembles that of the first three, and shows the same stereotyped phrases and the same Vedic anomalous forms. But in other sections, particularly VI—IX, we find, instead of Sūtras, the common Anuṣṭubh Śloka throughout, and expressions peculiar to the metrical Smṛitis and the Purāṇas. At the end of most Adhyāyas we read the phrase, ity āha Baudhāyanāḥ, or bhagavān Baudhāyanāḥ, 'thus speaks B., or the divine B.' Finally, while the first three Praśnas are divided into Kaṇḍikās or Khandas, the following ones consist of Adhyāyas or chapters. These differences, as well as the fact that the most important Gṛhya rites, arranged according to a special plan, are done within the first three Praśnas, necessarily lead to the conclusion that the whole remainder does not belong to Baudhāyana, but consists of so-called Parīṣṭas, which were composed by the adherents of his school. Further, the fact that the last six Praśnas do not show everywhere the same style and language makes it probable that the additions were made at different times and by different persons."

Bühler was wrong when he said that in Sections VI—IX (i. e. Praśna I—IV of the Gṛhyapariṣṭasūtra) we find the common Anuṣṭubh Śloka throughout, as a glance at the texts which I print will show. These have been taken from Sections VII—IX according to Bühler's counting. For reasons which will be given later I am unable to agree with Bühler's opinion that influence of Tantra is visible in this part of the work.

But he is entirely right in acknowledging the great influence of the Paurāṇic religion and ritual. I must adopt the same rather vague terminology, 'Paurāṇic religion and ritual', because I have found no sign of one particular Purāṇa having influenced Baudhāyana more than another. In nearly every Purāṇa chapters are found dealing with the rite of adoration of specified gods.

These chapters may give us a better understanding of the general method of divine worship (*Pūjā*) in Hinduism, they may serve as a kind of commentary to Baudhāyana's description of Pūjā, but there the resemblance ends, at any rate as far as those chapters in Baudhāyana are concerned which are entirely or mostly in prose. The chapters in verse, of which I have printed two, (II, 15 and II, 21) are written in the Anuṣṭubh Śloka which Bühler mentioned, and they have indeed the slipshod style and the peculiar ring of the

1) E. Hultzsch, *Abh. f. d. Kunde des Morgenl.*, Vol. VIII, 1884, part 4. There also exists an edition with commentary in the Gov. Or. Libr. Series, by L. Śrīnivāsachārya.

2) G. Bühler, *SBE XIV*, 1882.

3) "Pandit", Vol. IX, ff.

4) Cp. my list of MSS used, p. I.

verse which we are accustomed to find in the Purāṇas. But I have not found there any striking counterpart even of these.

I do not believe that a more extensive search in the Purāṇas than I have been able to carry out, will materially alter the statement which I made above. The chapters in Baudhāyana are not in the first place remarkable because they show the Paurāṇic mode of worship, but because they show this mode of worship blended with and grafted upon the old Brāhmaṇic ritual which we find explained at length in the Grhyasūtra of Baudhāyana. This peculiarity is, to my knowledge, not found anywhere else to the same extent. There are several works of the Brāhmaṇic period which contain additions mentioning Puṣṭi<sup>1</sup>), but they are of another kind than Baudhāyana's Grhyaparīṣṭa. Nearest to them come the three chapters in the Vaikhāṇasa Grhyasūtra, describing the worship of Viṣṇu, which I have printed in text and translation in the Appendix. They are of particular value, because we possess two extensive commentaries on them, while nothing of the kind seems to exist for Baudhāyana's Grhyasūtra with the additions.

The chapters II, 13 (Viṣṇupratīṣṭhākalpa) and II, 16 (Rudrapratīṣṭhākalpa) are discussed together in the Nirṇayāśindhu by Kamalakarabhaṭṭa, who wrote in 1611 of our era. This work is of some value for textual criticism of these chapters, but it does not explain difficulties in the text<sup>2</sup>).

I have selected nineteen chapters from the Grhyaparīṣṭasūtra, nine from Praśna II, nine from Praśna III, and one from Praśna IV. I would have inserted the Adhyāyas II, 20 (the Pañcagavyavidhi), and V, 5 (the Arka-vivāha, the well-known ceremony of the tree-marriage), but for the fact that they are only found in D. In

Praśna II the counting of the Adhyāyas in the MSS does not correspond<sup>1</sup>); I have followed D.

The Adhyāyas treat of the following subjects.

II, 13 The consecration of an image of Viṣṇu, with an extensive description of the ritual.

II, 14 The ritual of the adoration of Mahāpuruṣa, a form of Viṣṇu.

II, 15 The ceremony of the bathing of Viṣṇu.

II, 16 The consecration of an image of Rudra-Śiva. This chapter is practically similar to II, 13, except for the Mantras; for that reason I have not given a separate translation of it.

II, 17 The adoration of Mahādeva, a form of Rudra-Śiva. To be compared with II, 14.

II, 18 The ceremony of the bathing of Rudra.

II, 19 The second consecration of an image, to be performed in case the worship of a god has been neglected during a specified period.

II, 21 The ceremony of the bathing of Deva, a form of Rudra-Śiva. Like II, 15, this short chapter is entirely written in verse. I have not been able to give a satisfactory translation.

II, 22 General precepts concerning the Puṣṭi of Viṣṇu and Rudra-Śiva, the persons allowed to take part in it, and where and when to perform it.

The chapters of the third Praśna describe the rite of worship of several deities, namely:

III, 3 Durgā.

III, 4 Upaśruti.

III, 5 Śrī.

III, 6 Sarasvatī.

III, 7 Viṣṇu.

III, 8 Ravi.

III, 9 Jyeṣṭhā.

III, 10 Viṇyāka.

III, 15 Rudra.

The last chapter, IV, 2, describes the ceremony of the bali-obloration to Dhūrti (Skanda, Kārttikeya).

Sectarian tendencies are hardly noticeable in these chapters, but

1) Thus in the first place the description of Viṣṇupuṣṭi in Viṣṇusmṛti ch. 65. Baudh. Grhs. I, 11 must be interpolated, as it mentions Puṣṭi. In the Āśv. Grhyaparīṣṭa II, 10 (ed. Bibl. Ind. p. 302) the upacāras are enumerated: वृश्चानाम् ग्रामानाम् ग्रामानाम् ग्रामानाम् वस्त्रानाम् वस्त्रानाम् उपावितानाम् ग्रामानाम् ग्रामानाम् वस्त्रानाम् पानारथानाम् जालानाम् उत्तरानाम् ग्रामानाम् मुक्तावासानाम् स्तोत्रानाम् प्राणानाम् दक्षिणाम् विसर्जनानाम् कुर्यात्.

2) Except in one place. It tells us (p. 167) which is the verse designated by the name sakunastukta or sākunastukta (p. 2, 13), namely: 'kanikradat', RV II, 42; but we can find that also in the commentaries on Vaikh. Grhs. In PW the word is translated "das Vogellierte (aus dem RV)", with reference to Varāhamihira Bṛh. S. 46, 73. Kern translates here "augural hymn".

1) The chapters 13—19 in D correspond to ch. 12—18 in GTM, ch. 11—17 in BBel; ch. 20 in D is wanting; ch. 21 is ch. 19 in GTM, ch. 18 in BBel; ch. 22 first part is ch. 20 in GTM, ch. 19 in BBel; ch. 22 second part is ch. 21 in GTM, ch. 20 in BBel.

there does seem to exist a certain preference for Viṣṇu<sup>1)</sup>. Each chapter on the worship of Viṣṇu (or Mahāpuruṣa) has its counterpart in one on the worship of Rudra-Śiva (or Mahādeva); in fact, Rudra has one chapter more (II, 18). The chapter on Viṣṇu, however, is always placed first; the corresponding one on Śiva follows. Then there is the significant quotation from the Bhagavad Gītā (II, 22: 14, 15), introduced by the words, 'Thus speaks the Lord (tad aha bhagavān). The sect-name Vaiṣṇava actually occurs in III, 7: 19. 1, where at the end of the ceremony the worshipper, about to eat, has to call out, 'I am a Vaiṣṇava', and has to share his food with anyone who answers him in the same terms.

That the author was a Kṛṣṇaitre Vaiṣṇava seems likely not only because of the quotation from the Bhagavad Gītā, but also because of the occurrence of the name Kṛṣṇa, with the epithet Jagad�īta, 'the benefactor of the world', (II, 15, end), who is here completely identified with Viṣṇu.

The avatāras of Viṣṇu are not mentioned. That Kṛṣṇa occurs in connection with Viṣṇu need not mean that he is considered an avatāra of Viṣṇu<sup>2)</sup>.

The usual attributes of Viṣṇu are known; we find mention of the śāṅkha (II, 22, end). In Vaikhānasa Grhyasūtra IV, 11 a full description of Viṣṇu's appearance is given.

Brahmā is several times referred to, but only in Mantras. He is not separately worshipped, and the Trimūrti is not mentioned. The conception of the Trimūrti must date back to the fifth or sixth cent. A.D.<sup>3)</sup>. I do not think that we may conclude from the two last facts that Baudhāyana's chapters must have been written before that date. The evidence is too inconclusive; moreover, it seems probable that some of the chapters at least were composed after that period (Cp. p. XXIII, ff.).

It is optional in Baudhāyana to worship Rudra<sup>4)</sup> either in the form of an image, or of the Liṅga. The ritual remains the same, except where the Mantra is given for the ceremony of the 'opening of the eyes' of the image. 'In case there should be a Liṅga, (this instruction) does not apply', the next sūtra says, adding the obvious reason, 'there being no eyes' (II, 16: 7. 16).

No mention is made of the trident, but the bull occurs II, 22, end. The name Dhūrta for Skanda<sup>1)</sup> does not to my knowledge occur in the Purāṇas.

On this name cp. the following quotation from W. Caland, Kritische Bemerkungen zu vedischen Ritualtexten (Wiener Zs. f. d. Kunde d. Morg., XXIII, 1909, p. 52—53).

Zur Māitrāyaṇi-Saṃhitā (Ausz. L. von Schroeder).

„Das Wort dhūrta (I, 8, 5: 121.10 und Kāth. VI, 7: 56.20) scheint bis jetzt nicht gedeutet zu sein. Ich schließe dies nicht nur aus der von Schroeder an beiden Stellen aufgenommenen Variante dhūrte, sondern auch aus der Weise, wie Bloomfield (‘Konkordanz’, S. 63 a) das Yajus zitiert, nl. *anābho nyāda dhūrte*. Es ist aber beide Male dhūrta zu lesen, wie auch Āp. śrs. VI, 11, 3 und Hir. śrs. III, 18 haben. Das Yajus lautet also: *dhūrta namas te astu*, vgl. auch Mān. śrs. I, 6, 1, 41 mit Knauers Bemerkung z. d. St. Der Namen des Kommentators zu Āpastamba dhūrtaśāmin ist danach synonym mit *bhavaśāmin* oder *rudrasāmin*. Im Baudhāyana-ghṛya-pariṣṭa behandelt ein ganzes Kapitel (IV, 2) den *dhūratabaki*. In diesem Ritual wird Dhūrta als Skanda, wie Ath. V. pariś. 20.4 (vgl. Böhtlingk, Sanskrit Wörterb. K.F. VII, 351), oder als Kārttikeya angeredet.“

The literal meaning of the word dhūrta is 'scoundrel'. Skanda seems to have been, like his father Śiva, a patron of thieves and robbers. In the drama called Mṛcchakatikā some burglars invoke Skanda as their patron deity<sup>2)</sup>.

There is one passage in this chapter which deserves special attention. Towards the end of the ceremony the performers take up the image of Dhūrta, and circumambulate the fire three times, dancing, and turning their *left* side towards it (*nyāyantas trirāpasadaiḥ pariyanti*, IV, 2: 26. 22). It is specially prescribed in all ceremonies to turn with the object on one's right hand side. The reverse only occurs in offerings to the Manes, and in ceremonies which are intended to injure a person or his possessions (*abhicāra*)<sup>3)</sup>.

1) The adoration of Kārttikeya is described in the Bhaviṣyapurāṇa, adhy. 29, 22, 23, 24, 39 and 40 of the Brahmaparvan, ed. 1897. This edition is a fraud, cp. Aufrecht ZDMG, 57, p. 276 ff., but it seems to contain most of the original matter.

2) Monier Williams, I. c. p. 77, note.

3) Cp. W. Caland, Een Indogermanisch Illustratiegeloek, Versl. en Meded.

Kon. Ak. v. Wetensch., Afd. Lett., 4e Reeks, vol. II, p. 276, and the quotation (I. c.) from the Saḍv. Br. II, 10: *yathā śmaśānakaranyātathābhīravīyānam* [sc. *devayajñanakaranyam*].

1) Viṣṇupūjā is described in Skandapurāṇa, Nūgarakhaṇḍa, adhy. 239, Bonbay ed., 1910 ff., vol. VI, p. 273.

2) Bhandarkar, I. c. p. 42.

3) Hopkins, I. c. p. 387; Jacobi, ERE, II, p. 814.

4) An account of the worship of Śiva is given Śivapurāṇa, ch. 7; cp. also ch. 8, ch. 25 ff.

The ceremony in Baudhāyana must be of an inauspicious nature, for a few lines further down the sacred cord is put on and a Mantra is recited to avert the evil consequences of *abhicāra*, which I translate by *magic*. It is not clear which form this *abhicāra* is supposed to take.

There are two chapters in Baudhāyana which describe the adoration of deities otherwise scarcely known: the *Upasṛutikalpa* (III, 4) and the *Jyesthākalpa* (III, 9).

*Upasṛuti* is explained as 'a supernatural voice heard at night, and personified as a nocturnal deity revealing the future' in the Sanskrit Dict. of Monier Williams, a translation of PW, I, 975, where we are referred to Mahābhārata V, 13, 26. There can be no doubt that the *Upasṛuti* mentioned here is the same as the one in Baudhāyana. The epithets given to her in Baudhāyana show that she is a night-goddess: *rātri*, *niśā*, *ksapā*, all mean 'night', *kṛṣṇā* is 'the dark one', *andhakārī* means literally 'the blind-making' (goddess); but I must confess that I do not understand the real meaning of the interesting but enigmatic ceremony which is described. The translation of the last part of it is merely tentative; the passage in the Mahābhārata does not help us. I have not met the name *Upasṛuti* in the Purāṇas which I have seen.

According to the *Sabdaikalpadruma* (quoted in PW III, 158), Jyesthā is found in the *Padmapurāṇa* as an elder sister of Lakṣmī, who was born, like Lakṣmī, out of the froth of the ocean when it was churned by the gods in order to obtain amṛta.

I have not found any other reference to this deity. It must be the one mentioned in the *Padmapurāṇa*, for Śrī is one of the names by which she is invoked. The name *Pundarikākṣī* (lotus-eyed) may

mean that she stands in some relation to Viṣṇu; the epithets *hasti-mukhā* (elephant-headed), and *vighnāpāṇḍat* (female attendant of Viṣṇu) suggest *Vīṇāyaka* (Ganesa).

Which verse is meant by the 'Jyesthāmantra' I have not been able to ascertain.

### Mantra.

If any tāntric influence is noticeable in Baudhāyana, as Bühler thought (cp. p. XVII), we may expect to find it in the first place in the description of the adoration or Durgā (III, 3). The worship of this goddess became connected with that of the Saktis, the female powers or spirits. This Sakti-worship was probably not an origin-

ally tāntric conception<sup>1)</sup>, but in later times it is almost exclusively described in tāntric works.

I am not able to decide whether certain manifestations of Durgā, which at present are purely tāntric, were so likewise when they first appear in literature. The question is of some importance for Baudhāyana. He enumerates eleven manifestations of Durgā, one of them being Mahāvaiśnavi. The name Vaiśnavi occurs in Mārkanḍeya-Purāṇa 82 as that of Viṣṇu's Śakti, or female power. Thus the name Mahāraudri in Baudhāyana must mean the Great Śakti of Rudra<sup>2)</sup>. It is questionable, however, whether we may take the occurrence of these two names to be a proof of tāntric influence<sup>3)</sup>.

As far as can be judged from the written documents, tāntric Pūjā may be performed in the same manner as Vedic Pūjā, the only difference being the use in tāntric Pūjā of *bijākṣaras*<sup>4)</sup> (syllabic Mantras), other than 'om', the sacred syllable. These bijākṣaras (hrīm, hrōm, yam, etc.) are found nowhere in the Grhyaparisiṣṭā, and in no case the description of Pūjā in Baudhāyana disagrees with that given in the Purāṇas. What the Grhyaparisiṣṭā would look like if they were really tāntric is clearly shown by the way in which the two chapters II, 13 and II, 16 have been refashioned in the Nirṇayayasindhu. The text of these chapters has been left intact, but long lists of bijākṣaras have been inserted. This does not mean, however, that the texts originally contained tāntric elements. This applies not only to the chapters which I have selected, but also to the rest of the Grhyaparisiṣṭāsūtra. Except for the two doubtful epithets of Durgā I can find nothing in support of Bühler's opinion that some chapters show tāntric influence, and I am unable to see which chapters he had in view.

### The Date of the Grhyaparisiṣṭāsūtra.

Concerning the period when the Grhyaparisiṣṭā were written, we have the following indications. There is in the first place the quo-

1) Cp. Monier Williams, l.c. p. 180 ff.

2) Another name of this kind may be Mahābhāgavati in T, where MG have Mahābhāgavati.

3) An extensive description of the present-day (tāntric) worship of Durgā is found in Durgā Pūjā, by Pratapachandra Ghosh, Calcutta 1871.

4) Cp. Monier Williams, l.c. p. 197 ff., whose description of tāntric rites should not be accepted without taking into consideration the opposite view of A. Āvaraṇa, Tantra of the Great Liberation (Mahānirvāṇa Tantra), Introduction.

tation from the Bhagavad Gītā (IX, 26) in II, 22. Garbe's opinion about the date of this poem is: 'We shall not go materially wrong if we assign the composition of the original Gītā to the 2nd cent. B.C., its redaction to the 2nd cent. of our era').

The way in which the quotation is introduced shows that the Bhagavad Gītā already was considered to have scriptural value. In another chapter in the Gṛhyaparīṣṭa (II, 15) Kṛṣṇa is identified with Viṣṇu. When this identification took place cannot be decided with any certainty. In the later parts of the Mahābhārata,<sup>2)</sup> it is an accomplished fact, but we do not know in which century these books were composed. Epigraphic resources are lacking in the first four centuries of our era; the first inscriptions which mention Vāsudeva-Kṛṣṇa belong to the fifth century<sup>3)</sup>.

We may safely assign the terminus ante quem non of the chapters in which the Bhagavad Gītā and Kṛṣṇa are mentioned to one or two centuries after the completion of the Gītā, i. e. to the third or fourth cent. A.D.

There exists another indication concerning the date of the Gṛhyaparīṣṭa, not in the chapters that I have printed, but in the first Praśna (adhy. 16): the Grahaśānti<sup>4)</sup>, or propitiation of the planets. Th. Bloch noticed that in this ceremony the sequence of the names of the planets is given in the Grecian, not the Indian order (I, 16, sūtra 6 and 7 in D). This shows, he says: '..... dass mindestens bis ins 3. Jahrh. unserer Zeitrechnung hinein diese beiden Werke [i. e. Baudh. Gṛhyasūtra and Dharmasāstra] vor Erweiterungen und Zusätzen nicht sicher waren'.<sup>5)</sup>

This date agrees fairly closely with the one arrived at above. It is possible that the Gṛhyaparīṣṭasūtra has to be assigned to a less remote period, judging from the Vīṇāyaka-worship, described

in III, 10. According to Bhandarkar (l. c. p. 148) the cult of Vīṇāyaka-Gaṇapati did not come into practice before the end of the 5th cent. A.D. He bases his opinion on an argumentum ex silentio: the fact that the name Vīṇāyaka is not found in the Gupta inscriptions. An argument like this is not conclusive, but it may be right, especially as Gaṇeśa does not appear in the Mahābhārata, except in one legend in the Northern recension of the poem<sup>1)</sup>.

In Baudhāyana Vīṇāyaka is already identified with Gaṇeśa. He is called Hastinukha. The names which are given to the Vīṇāyakas in the Mānavagṛhyasūtra and in Vājñavalkya do not occur here<sup>2)</sup>. If we admit that the Vīṇāyaka-chapter was written after c. 600 A.D., this does not compel us to adopt the same terminus ante quem non for the whole Gṛhyaparīṣṭa. As Bühler already remarked (above, p. XVII), there is a difference in style in the chapters which makes it probable that they were added by different hands at different periods.

The two chapters in verse, II, 15 and II, 21, seem to me of more recent date than the others, and II, 15 contains the reference to Kṛṣṇa. The chapter II, 22 is strikingly different from the rest in its subject-matter; it does not describe a mode of worship, but treats of several moot points in the rules of the cult, as they are set forth in the preceding Adhyāyas, citing the opinion of the teacher Saṅkī as opposed to that of Baudhāyana. And it is in this chapter that we find the quotation from the Bhagavad Gītā, and the only reference to the conch as attribute of Viṣṇu, and to the bull as Śiva's vāhana.

There is nothing inherently impossible in the supposition that chapters like II, 13 and II, 16 (the consecration of an image of Viṣṇu and of Rudra) were written in, let us say, the 2nd century A.D., for, as I have shown above, the Linga-worship, which is mentioned here, is pre-Christian. They contain Paurāṇic Mantras, and we cannot trace the history of the Purāṇas, as they exist at present, beyond c. 600 A.D.; but Puja, and the Mantras used in it, may be pre-Christian for all we know. On the other hand, if anybody cares to argue that these chapters are of the 7th century or even later, I cannot refute this.

In these circumstances I consider it impossible to formulate any opinion concerning the age of the Gṛhyaparīṣṭasūtra.

1) Cp. JRAS, 1908, 380 ff.

2) Cp. above p. XIII f., and the reference to Bhandarkar.

Matsya Purāṇa (ed. Poona, 1907) ch. 92, namely sl. 11 and 12, cp. Baudh. Grps (in D) 1, 16, 12–14; sl. 79 and 80, cp. I, 16, 40 and 38. Mutual borrowing is not probable. They must have had a common source.

5) Th. Bloch, Über das Gṛhya- und Dharmasūtra der Vaikhāṇas, Leipzig 1896, p. 4.

## Pūjā.

The Pūjā described in Baudhāyana is practically the same as that used in the Purāṇas. Its origin is unknown<sup>1)</sup>, likewise the period when it came into use among the Hindus. Pūjā has no place in any of the five<sup>2)</sup> subjects which make up the recognized contents of the Purāṇas; the chapters describing it must therefore be a late addition, which does not imply that Pūjā itself may not be of very old date. This method of worship may have existed a very long time before it was incorporated in the Purāṇas.

The number of acts of worship (*upacāras*) in Pūjā is generally given as sixteen or eighteen. There exist many versus memorials<sup>3)</sup> enumerating them; the one which seems especially to concern Baudhāyana is found in the MS which I call B, as an interpolation between BGrhs. I, 1 and 2; and also, with slight variation, in D, p. 32, in a footnote to BGrhs. I, 11. It runs:

āsanāvahanaṇ pādyam arghyam ācamanaṇ tathā |  
snānaṇ vastropavitaṇ ca gandhapuṣpaṇ tathāiva ca ||  
dhūpaṇ dīpaṇ ca naivedyaṇ punarācamanaṇ tathā |  
tāmbulodvāsanāṇ ceti upacārās tu ṣoḍaśa ||

In D the two last lines are:

dhūpadiṣṭaṇ ca naivedyaṇ pāṇiyācamanaṇ tathā |  
tāmbulodvāsanāṇ ceti hy upacārās tu ṣoḍaśa ||

We do not find in Baudhāyana a description of the way in which the acts are performed, which is supposed to be known. For that reason I shall cite the oldest account of Pūjā as seen by a non-Brahmin, which is found in Ain i Akbari<sup>4)</sup> (c. 1590). "Since according to their belief, the supreme Deity can assume an elemental form without defiling the skirt of the robe of omnipotence, they first make various idols of gold and other substances

- to represent this ideal and gradually withdrawing the mind from this material worship, they become meditatively absorbed in the ocean of His mysterious Being. Sixteen ceremonies conduce to this end. After the performance of the Homa and Sandhyā obligations, the devotee sits down facing the east or north, and taking up a little rice and water sprinkles (the idol) with the intention of beginning the worship of God. Then follows the Kalasā-pūjā or pitcher-worship<sup>5)</sup>. The water of the pitcher which is required for the ceremony is venerated in a special manner<sup>6)</sup>. He next performs the Śaṅkha-pūjā<sup>7)</sup>, wherein the white shell is venerated which is filled with water to be poured over the idol. Next follows the Ghāṭā-pūjā<sup>8)</sup>, in which the gong is plastered with sandalwood unguent and worshipped. When these are concluded, he sprinkles a little rice with the intention of soliciting the manifestation of the deity. Such is the first of the sixteen ceremonies.
- (2) The intention is made that the prayer of the suppliant may be accepted. A throne of metal or other substance is placed as a seat for the deity<sup>9)</sup>.
- (3) He pours water into a vessel that he may wash his feet when he comes, it being the custom of the country to wash the feet of superiors when they enter a house<sup>10)</sup>.
- (4) He throws down water thrice on the ground to represent the rinsing of the mouth by that mystical being, as it is also a custom of this country among the more refined classes to offer this service to a superior before meal-time<sup>11)</sup>.
- (5) Sandal, flowers, betel, and rice are thrown into water and thus offered<sup>12)</sup>.
- (6) The idol is lifted up with its seat and carried to another place. With the right hand a white conch-shell is held while with the left a gong is struck and the water is poured over the idol which is then washed<sup>13)</sup>.
- (7) The idol is then dried with a cloth and placed upon a throne and it is dressed in such costly robes as circumstances can furnish<sup>14)</sup>.
- (8) It is then invested with the sacred string<sup>15)</sup>.

1) The native tradition concerning the origin of Pūjā is found in W. Ward, A. View of the History, Literature and Religion of the Hindoos, 3rd ed., 4 vol., London 1817–20, vol. II, p. 20: 'an imitation of the service paid to Kṛṣṇa when he used to return from tending the cattle'.

2) Apte, Sanskrit Dict. s. v. sōdāśopacārāḥ. This last

verse occurs also in the Vāčaspatya of Tarāṇāth Tarkavāčaspati, s. v. upacāra.

In a slightly different form the 18 upacāras are enumerated in the Catalogue of the Skr. MSS. in the Govt. Or. MSS. Library, Madras, vol. XVI, p. 629: a quotation from the Haritalikūratrakalpa.

3) Vol. III, p. 279, transl. Blochmann and Jarrett, Calcutta 1873–1895.

The passage is quoted by W. Ward, A. View, etc., vol. I, Introd. p. LXVII, from a transl. in extracts by Francis Gladwin, London 1890.

1) Cp. infra II, 15.

2) A twig of each of the following sacred trees: *Ficus religiosa*, *Ficus indica*, *Ficus glomerata*, *Mimosa albida* and the *Mangifera indica* are placed in the pitcher of water as an oblation. (*Note of the translator*).

3) Not mentioned in Baudhāyana.

4) āvihna.

5) āsana.

6) pāḍya.

7) ācamana.

8) arghya.

9) snāna.

10) vāstra.

11) upavīta.

(9) The sectarial mark is next made in twelve places with sandal<sup>1</sup>).

(10) Flowers and leaves are then strewn over it<sup>2</sup>).

(11) It is fumigated with perfumes<sup>3</sup>).

(12) A lamp is lit with clarified butter<sup>4</sup>).

(13) Food according to ability is then placed on a table before the idol, which is then distributed to people as the idol's leavings<sup>5</sup>).

(14) Is the *Namas-kāra* which is a posture of supplication. He repeats the praises of God with heart and tongue and falls prostrate with his whole body like a staff. This prostration is called *danda-vat* (staff-like); he so prostrates himself that eight of his limbs touch the earth, — the two knees, the two hands, the forehead, the nose, and the right and left cheeks. This is called *sastāṅga*, (eight members). Many perform these two obeisances in supplication before the great.

(15) Circumambulating the idol several times<sup>6</sup>).

(16) Standing like a slave before it, and taking leave<sup>7</sup>).

In each of these ceremonies, prayers are repeated and particular acts are performed. Some consider only five of these ceremonies from the 7th to the 13th, as imperative, others practise more; except a Śūdra and a *Sannyāsin*, all others perform this worship thrice daily."

Of the modern descriptions of Puja the best is that of the Linga-pūjā in the temple of Rāmēvaran in South India, by J. Burgess (LA, 1883 (XII), p. 315). Less circumstantial accounts are found in: Monier Williams, Brāhmaṇism and Hinduism, p. 415; Dubois, Hindu Manners, Customs and Ceremonies, p. 419; Rev. Ishuree Dass, Domestic manners and customs of the Hindoos of Northern India, Benares, 1863, p. 76 ff.; A. Avalon, Tantra of the Great Liberation (Māhānirvāṇa Tantra), Introd. p. xcvi.

The invocation (*āvāhana*) and the dismissal (*visvajana, udvāsana*) are unnecessary, according to the Gṛhyaparisiṣṭa<sup>8</sup>), in cases where there is a permanent image or Linga, i.e. one not specially made

1) *gandha*. Sectarial marks (*tilaka*) were probably unknown in the time of the Gṛhyaparisiṣṭa. The act in Baudhāyana must have consisted in some fragrant sandal wood-paste being rubbed on the idol.

2) *puspa*.

3) *dhiṣpa*.

4) *ātīpa*.

5) *naivedya*.

6) *prādakṣiṇā*.

7) *ubasana*.

for a given occasion only. This touches the thorny question whether the adoration of images by the Hindus should be called idolatry or not. The modern Hindus generally will not have it given that name, e. g. Manmatha Nath Dutt, A prose English Translation of Agnipurāṇam, Calcutta, 1903, Vol. I, p. 98 note: "These two peculiar religious rites [i. e. āvāhana and visarjana] distinctly show that the Hindus do not worship the idol but the spirit which they temporarily invoke in that idol." From the passages in Baudhāyana it is clear that there certainly are occasions when the deity is considered to inhabit the image or the Linga permanently. Crooke (ERE VI, 709 f.) discusses the question of idolatry, and quotes from Wright, History of Nepal, 127: "In Nepal, while the idol of Grāmādevī Jayabhaṭṭeśvarī is being re-painted, the spirit of the deity is extracted and kept in a jar until the work is finished, when it is restored to its abode." Here we have the same idea.

### Mantras.

The Mantras in the Gṛhyaparisiṣṭa are of three kinds. Most of them are Vedic, taken either from the Saṃhitā, the Brāhmaṇa, and the Aranyakā of the Taittirīyas, the school to which Baudhāyana belongs, or, in some cases, from other Vedas. Then they are generally given in full, not as *pratīka*<sup>1</sup>).

A few seem to have been taken from Upaniṣads, but I have not been able to locate them<sup>2</sup>).

The rest of the Mantras is Paurāṇic. A peculiarity of the Paurāṇic Mantras is that, unlike the Vedic Mantras, they are much subject to alteration. They are rarely found twice in exactly the same form. This is due to the fact that the Paurāṇic mode of worship was not based upon a sacred and unchangeable body of literature, like the Veda. Some of the Mantras I have been able to locate in one or more Purāṇas. It seemed useless, however, to try to trace them all, or to give all references which I found, as in no case the occurrence of a Mantra both in Baudhāyana and in a Purāṇa implies mutual borrowing.

1) I have given a translation of the unabridged Mantras only; to translate the pratikas I considered unnecessary.

2) Thus 'prājāvēna dhārayed brahma', II, 13: 2. 19. The phrase is not given in Bloomfield's Vedic Concordance, or in J. A. Jacob, Upaṇiṣad-vākyakosha, A Concordance to the Principal Upaniṣads and Bhagavadgītā, Bombay, 1891.

### The Gṛhyaritual according to Baudhāyana.

For the Gṛhyaritual the Gṛhyaparīṣṭasūtra constantly refers to the Gṛhyasūtra, in terms like *devayajagranollekhanaprabhrity agnimūkhāt jyetrivā* II, 13: 2. 6; *sviṣṭakṛtpṛabṛti siddham ā dhenuvarapradānat* III, 6: 17. 23, etc. I shall give here the regular paradigm of sacrifice according to Baudhāyana, as his terminology differs in some respects from that used by the other Gṛhyasūtras.

*devayajagranollekhanam*. The place of sacrifice is prepared; it is marked off by drawing three lines on the ground, etc.

*agnimanthānam*. Fire is produced by friction.

*agniparicārah*. Darbha grass is strewn round the fire, etc. *pātraseṇīsūdhanam*. The required sacrificial vessels are placed ready etc. *pavitrakaranyam*. Consecration of the two *pavitas*, the blades of Darbha grass used as strainers, by means of which the water and the clarified butter are purified.

*idhmaaproksanam*. The fuel is sprinkled with water.

*prāṇītāprāṇayamam*. A vessel with water is carried towards the east, and placed north of the sacrificial fire. It is left standing there till the end of the sacrifice (V. infra).

*ājya-portion* (*ājyabhāga*). The clarified butter (*ājya*) is prepared for the two

*agniparīkṣānāt*. The three *paridhis* (pegs) are laid round the fire, one to the south, one to the west, and one to the north.

*agnipariseconam*. Water is sprinkled round the fire. *āghārau*. Two jets of clarified butter are poured out crosswise into the fire.

*agnimūkhāt*. Consisting of twelve oblations of *ājya*, offered with certain verses and *yajūṣi*, with *svāhā* at the end. Then follows the central point, which varies in every ceremony according to the circumstances. It consists of: *pradhānahomah*, the principal oblations, with eventually *upahomah*, additional oblations.

In every sacrifice the following oblations are 'tantra', i. e.

belonging to the regular paradigm: *āhutis* with the *jaya-abhyātāna*- and *rāṣṭrābṛht*-Mantras and

verses,

the *āmātyahomāt*,

the *prājāpatyahomāt* and the *śauviṣṭahṛtī ḥutih* (oblation to Agni *Śviṣṭakṛt*).

*agnipariseconam*, with the same *yajūṣi* as before, but not in the same order (*ūhena*).

*prāṇītāvymayamam*. The *prāṇītā* water is poured out in the direction of the disas (cardinal points; v. supra).

*varadānam*. A *dhenuvare* is given, i. e. a milchcow, to be chosen from the herd of the sacrificer by the priest who performed the sacrifice for him.

Cp. Baudh. Grhs. I, 3 and 4 (in D); Hir. Grhs. I, 1, 6—2, 13, (SBE, XXX, 138 ff.); Āp. Grhs. I, 12—II, 8 (SBE II. c. p. 252 ff.).

### The Text.

The great number of variants shows that the text must have suffered considerably in course of time. Some passages (notably III, 10, end, and IV, 2: 5. 8 ff.) are even untranslatable. This is also the case with the whole of ch. II, 21; here the text is probably correct, but I can hardly make any sense out of it. In noting variants I have probably erred on the safe side, i. e. of giving too many.

Words hitherto unknown (e. g. *kutsa*, III, 9: 20. 18) are scarce in the Gṛhyaparīṣṭa. In Vaikh. Grhs. (IV, 11) we meet the word *ādhāva*, explained as 'water', and *prāṇidhi*, a technical term for one of the jars used in sacrifice.

For the translation of the many stereotyped phrases I have been greatly assisted by Bühl's translation of the Baudh. Dharmasāstra in SBE XIV.

The old form *devyāt* (dativus pro genitivo) occurs III, 5: 16. 23; likewise *vedyāt* (IV, 2: 24. 6). Cp. Caland, Über das rituelle sūtra des Baudhāyana, Abh. f. d. K. des Morg. XII, part 1, p. 45.

Instead of *vyāhṛtibhīt* the MSS regularly write *vyāhṛtibhīk*. This form is also the usual one in the other work of Baudhāyana, e. g. the Śrautasūtra; likewise in many Purāṇas.

To add a list of Mantrapratikas I considered unnecessary in an edition consisting of selections, like this.

## Abbreviations.

BDh	Baudhāyana Dharmasāstra.
BGr̥hs	Baudhāyana Gr̥hyasūtra.
BGr̥ps	Baudhāyana Gr̥hyaparīśiṣṭasūtra.
ERE	Encyclopedia of Religion and Ethics.
IA	Indian Antiquary.
JRAS	Journal of the Royal Asiatic Society.
Kaus. Br.	Kaushitaki Brāhmaṇa.
MBh	Mahābhārata.
PW	Muir, OST Muir, Original Sanskrit Texts.
RV	Sanskrit Wörterbuch, Böhlungk und Roth, Petersburg.
SBE	Rig Veda.
SB	Stored Books of the East.
TĀ	Śatapatha Brāhmaṇa.
TB	Taittirīya Āraṇyaka.
TS	Taittirīya Brāhmaṇa.
VS	Vaiśāsaneyi Saṃhitā.
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

## BAUDHĀYANAGRHYAPARIŚIṢṬASŪTRAM

## PRASNA II.

## Adhyāya 13.

athāto viṣṇupratisthākalpaṇ vyākhyāyāmo | dvādaśyām ekāda-  
śyām śronāyām . . . . vā yāni cānyāni śubhanakṣetraṇi teṣu pur-  
vedyur eva yugmān brāhmaṇān annena parivisya puruṣānām svasty-  
rddhim iti vacayitvā samāgatāyām niṣyām kapila-paṭcagavyena  
sahiranyayavadūrvāṅkurāśvathapalāśaparṇena suvarṇopadhanānप्रा-  
tikṛtiṇi kṛtvābhiṣṇe caty āpo hi śīṭā mayobhuva iti tisṛbhīr hira-  
ṇyavarnānāḥ śucayāḥ pāvākā iti catasrībhīl pāvamānāḥ suvajana ity  
etenānuvākena vyāhṛtibhiḥ पुस्पापलाक्षतमिसायवदूrvāṅkurā-  
पद्मपीठे nikṣipatiḍām viṣṇur vi cakrāna iti प्रतिसरणं badhnāti  
rakṣoḥaṇāṇ vajinam ity अथानाम नदिताक्षह्रदानिर्जहरासरस्ति-  
र्थानाम् anyatamesv ahātēna vāsēśā kuśabandhanālāyam āechādīyādhivā-  
sayatvā ava te heṇa ud utthamam ity अथा śvo bhūte snātvāhataवासास  
catvāro brāhmaṇān प्रतिमां utthāpateyur uttiṣṭha brahmaṇas pata-  
ity अथा śucāu dese samavasthāpya  
gāyatrīyā gr̥hya gomūtrāṇ gandhadvāreti gomayam |  
āpyāyasyeti ca kṣīram dadnikrāvneti vai dadhi |  
śukram asi jyotiḥ asīty ājyām devasya tveti kuśodakam ||  
ity etat pañcagavyam nāmātrāha  
kapilāyā varām kṣīram svetāyāś ca varām dadhi |  
raktāyās tu gṛhītām śrestham sēṣau śabālakṛṣṇayoh ||

1. Adhyāya 13 is wanting in J. — ekādaśyām om. BM. 2. vā om. M.  
The reading of the other MSS presupposes a second name of a *nakṣatra*.  
Cp. the beginning of the Rudrapratisthākalpa (II, 16). 5. sa om. BBe TNS.  
— yava om. T. — opadhanāṇ DMT. 8. vyāhṛtibhiḥ ca D. — ṣmīśair  
yava. D. — yava om. M. 9. pādator BBe TMG. — ībadhnāti D.  
10. vajinam ī jigharmi iti D. 11. kuśabaddhamālyam T, kuśagandhamāl-  
yam BBe, kuśabaddhamālyam MG. — īchādīyādhīṣrayati D, īchādīyādhīṣraya-  
BBe. 17. asi jyotiḥ om. BBe. — devasya tvā kuśodakam D. 19. palam  
Be instead of varām. 20. Thus D; raktāyasya nehaśaṇyuktaṁ BBe TMG.  
Cp. the Rudrapratisthākalpa.

ity! etenā vo rājanam iti snāpayati! śāmpalāśakhadirabilvāśvat-  
thavikākātānayagrodhapanasāṁrasirīśodumbārāñān̄ sarvayājñikavik-  
śāñān̄ carmakasāyakkalaśenābhīśīcāty aśrathe vo niśadanam ity  
etenā! manimuktaśpravālārajataśmānān̄ apsu niśagnān̄ pīra-  
5 kalaśenābhīśīcāti hiranyavarṇā iti pūrvoktena! hiranyena tejasā  
cakṣur vimocayet tejo 'sity! atha devayajanollekhanaprabhīty āgni-  
mukhāt kṛtya pakvāj juhoti viśor nu kam paro mātrayeti dva-  
bhyān̄! puruṣasūktenājyāhutir juhuyād idam viśor vi cakrama iti  
pādayoḥ spr̄set! punas tenaivājyāhutir juhuyād viśor nu kam iti  
10 nābhidēśe spr̄set! punas tenaivājyāhutir juhuyād ato devā avantu na  
iti mūrdhni spr̄set! punas tenaivājyāhutir juhuyād atha sarvāgam  
upaspr̄set pauṣuṇēa sūktēna! homānta ud u tyan̄ jātavedasam ity  
utthāpya sākunēna sūktēna devāleyaṇ̄ pravēśya manimuktaśpravāl-  
15 sthāpayed! atha gandhapuspādhuśpadipāṇ̄ ḫāśomnukhāni kṛtvop-  
thāyāvāhanān̄ karoti prāṇavayuktavāyāhṝtibhir vyastaiḥ samastaiś  
com bhūp puruṣam āvāhāyām̄ om bhuvah̄ puruṣam āvāhāyām̄  
om suvah̄ puruṣam āvāhāyām̄ om bhūp bhuvah̄ suvah̄ puruṣam  
āvāhāyām̄ āvāhāyām̄ ratnāmbukalāśenābhīśīcāti! prāṇavena dhārayed  
20 brahmeti vīṇāyate! prāṇavena kūrc̄am dādāti! dūrvāviśnuśpadāśyā-  
mākāpadnāpatrakalaśena pādyāṇ̄ dādāti! elāvānīgatakkolakarpura-  
mīśrakalaśenāśamanīyam̄ dādāti! āpah̄ kīrāṇ̄ kusāgraś cākṣatār  
yavatañḍulair yavaiḥ siddhārthakāś caivārghyam̄ dādātīm̄ āpah̄  
25 sivah̄ sīvatañām̄ pūtāḥ pūtātām̄ medhyā medhyātām̄ arghyās tā  
nama iti pādyam̄ ācāmanīyam̄ arghyām̄ dādātīdām̄ viśor vi cakrama  
iti pratīsaram̄ viśrañṣayati! devatām̄ namaskṛtyāthu gandham̄ dādāti!  
ime gandhāḥ śubhā divyāḥ survāgandhair alām̄kṛtāḥ |

30 pratīgṛhyatañām̄ pratīgṛhṇātū bhagavān̄ mahāviśnur viśnave nama  
iti! mālyān̄ dadāti! |

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4. etenānuvīkēna D. — tāmrarajatānām MG. 5. hiranyavarṇām̄ iti navar-  
cena D. 7. viśor nu kam iti puronuvīkūtūm̄ antuc̄a paro mātrayi iti  
yajvāya juhoti D. — pakvū ... dvābhyān̄ om. BB. 8. atha puruṣo D. —  
upajuhoti D. 14. jānūni Be. — upajuhuyāt T. 12. spr̄set D. — upaspr̄set  
atha T. 13. devām̄ svītayam̄ B Be TMG. 20. viśnukrūnti MG, viśnu-  
krūnta DNS, viśnupat̄ti (?) T, viśnupar̄a (?) B. 21. tatkola MGT, kam-  
kola B Be. 22. īpa M. — īpah̄ must have been used here as accusative.  
Other examples PW, V, p. 4003. — kṣīra B Be DTM. 23. yavaiḥ om. D. —  
cāghyām̄ D. — dāyād B Be. 24. sīvih̄ om. B Be, sāntas̄ sīvās̄ D. 25. juśatām̄ TMG. — pratīgṛhyatām̄ B Be TMG. 26. T om. pādyām̄ ...  
nama iti (l. 30). 27. okṛvatha D, atha om. MG. — gandhān̄ G.

ime mālyān̄ śubhā divyāḥ survāmālyair alām̄kṛtāḥ |  
pūtā brahmapavitrena pūtāḥ suryaṣya rāśmibhīḥ ||  
pratīgṛhyatām̄ pratīgṛhṇātū bhagavān̄ mahāviśnur viśnave nama  
iti! pūs̄pam̄ dādāti! |

ime pūs̄pāḥ śubhā divyāḥ survāpūs̄pār alām̄kṛtāḥ |  
pūtā brahmapavitrena pūtāḥ suryaṣya rāśmibhīḥ ||  
pratīgṛhyatām̄ pratīgṛhṇātū bhagavān̄ mahāviśnur viśnave nama  
iti! dhūpāṇ̄ dādāti! |

vanaspattrāso dhūpo dhūpādhyo dhūpa uttamaḥ |

āgħreyah sarvabhūtānām̄ dhūpo 'yan̄ pratīgṛhyatām̄ ||

pratīgṛhṇātū bhagavān̄ mahāviśnur viśnave nama iti! dīpāṇ̄ dādāti!

jyotih̄ śukraṇ ca tejas ca devānām̄ sataṭām̄ priyāḥ |

bhāsvarah̄ sarvabhūtānām̄ dīpo 'yan̄ pratīgṛhyatām̄ ||

pratīgṛhṇātū bhagavān̄ mahāviśnur viśnave nama ity! atha dāvādā-  
nāmabhbhīḥ pūs̄pāṇ̄ dādātī! tair eva tarpanām̄ kṛtvā kṛṣāṇ̄ pāyāsām̄ 15

gulodanām̄ haridodanām̄ iti havīn̄si! pavitraṁ te vitātām̄ iti pāyā-  
sām̄ nīvedayet! gṛhītāplutām̄ pūrṇāśārāvām̄ gulodanām̄ nīvedayet!

kṛṣāṇāmīrām̄ ājyām̄ juhuyād! viśudevāya svāhā sankarsaṇāya svāhā

pradyumnaṁya svāhā aniruddhāya svāhā sāntyai svāhā śrīyai svāhā

sarasvatyai svāhā pūṣṭyai svāhā viśnave svāhā! viśor nu kam! tad 20

asya priyām̄ pra tad viśnuḥ! paro mātrayā! vi cakrama! trir deva

iti! dvādaśānāmabhir amusmai svāhānuṣmai svāhātē! svīṣṭakṛt-  
prabhr̄ti siddham̄ ā dhenuvara pradānād! atha survesām̄ havīṣām̄

balim̄ upaharati!

tvam̄ ekam̄ adyām̄ puruṣām̄ purūtānām̄ | nārāyānām̄ viśvāśām̄ 25

yajāmahe ||

tvam̄ eva yajño vihito vidheyas | tvam̄ ātmanātman̄ pratīgṛhṇīṣva

āthāgrenañgnim̄ aśvaththaparneṣu hutaśeṣām̄ nīdādhātī bhūp bhuvah̄  
suvah̄ om̄ iti! dvīs̄ catur vā pradakṣīnām̄ sahāgnīm̄ parikrāmati! 30

viśvabhuje namāl̄ survabhuje namo ātmane namāl̄ paramātmane  
nama iti! brahmācārī gṛhastho vā dvādāśā brahmānañān̄ sūṣyātān̄

haridodanām̄ bhojayed! samīṣṭhate pratīṣṭhāvidhiḥ.

5. T abbrev. the Mantra. 9. dhūpēbhyo B Be DT. 10. īghūtānām̄ B Be. —

survādevanām̄ D. 11. pratīgṛhyatām̄ pratīgṛhṇātū D. Thus also 1.4.— atha  
dīpāṇ̄ D. 12. śukraṇ ca D. 13. bhāskaraṣ MG, prabhākaraḥ B Be T.

15. tarpanām̄ B Be D MG — kṛṣāṇ̄ Be, kṛṣāṇpāyāsāgulodanām̄ D, guḍo-  
dānām̄ BG (thus aluvās). 18. kṛṣāṇāmīrājā M, kṛṣāṇ̄ tilāmīrām̄

ūjyām̄ D, kṛṣāṇ̄ ājyāmīrām̄ B Be. 19. iśīnyai D. 20. pūṣe TMG. —  
puruṣasūktenā viśor D. 22. dvādaśābhir nāmādheyair TMG. 23. sur-  
havīṣām̄ B Be D. 30. sāgnīm̄ D. 32. D adds: survātmane namāl̄

33. bhojayed īcūrīyāya gūs̄ tīro dāyān̄ muhām̄si śreyām̄i prāpnoti survān̄ kāmān̄  
pūjayed īcūrīyāya gūs̄ tīro dāyān̄ muhām̄si śreyām̄i prāpnoti survān̄ kāmān̄

## Adhyāya 14.

athātā malāpurusasyāharahāḥ paricayāvidhīm vyākhyāyāmāḥ  
snātāḥ śuciḥ śucau same dese gomayenopulipyā pratikritīm kṛtvakṣata-  
puṣpair yathātābhām arcayitvā saha puṣpodakena mahāpurusam āvā-  
hayed om bhūḥ puruṣam āvāhayāmī om bhuvah puruṣam āvāhayāmī  
5 om suvaḥ puruṣam āvāhayāmī om bhūḥ bhuvah suvaḥ puruṣam  
āvāhayāmīty āvāhayātū bhagavān mahāpuruse iti kuśair āsanaṃ  
dadyāt ! sāvitya pāṭram abhimantya prākṣalya tiraṇ pavitram apa-  
āniya punas tenaiwāpo 'bhimantrya saha pavitrenādiriyam darsayed  
om ity ā tamitos ! tāsām trīṇi pāṭa vi cakrama iti pāṭyam dadyāt !  
10 athā vyāhṛtibhīr nirmālyam vyāpoloyedām viṣṇur vi cakrama ity  
arghyam dadyāt ! divo vā viṣṇāv ity ācamanīyam ! athānām snapa-  
yat yāpo hi śīṭā mayobhuva iti tīrṣbhir hiranyavarnāḥ śucayāḥ  
pāvaka iti catasibhīḥ pavamānaḥ suvarjana ity etenānuvākena brahma  
jajñānam vāma devyarcā yajuh pavitrenety ! athādbhis tarpayati keśa-  
15 vām tarpayāmī nātāyānam tarpayāmī mādhavām tarpayāmī govindām  
tarpayāmī viṣṇup tarpayāmī mādhusūdanām tarpayāmī trivikramām  
tarpayāmī vāma devaṇ tarpayāmī śrīdharam tarpayāmī hīśikēśam  
tarpayāmī padmanābham tarpayāmī dāmodaraṇ tarpayāmīty ! etair  
eva nāmadheyais tarpayitvā vyāhṛtibhīḥ pradaksīnam udakam pari-  
20 śīṭaya pranavena vāso dadāti sāvityā yajñopavitam idam viṣṇur vi  
cakrama ity ācamanīyam gandhadvārām iti grandham irāvatiy akṣatam  
tad viṣṇor iti puṣpam sāvityā dñūpam ud dīpyasveti dīpam devasya  
tveṭi havirnivedanam ! athāsmāi dvādaśanāmabhīḥ puṣpāṇi dadyāt !  
trīṇi pāṭa vi cakrama iti pratipadām dadyāt sumiḍikā bhavantu na  
25 ity antenāthainam vaiṣṇavibhir ṛgjavuhāmātharvabhiḥ stutibhīḥ stut-

avuṇnoti saṃśiṣṭate (viṣṇu° Be) pratīṣṭhāvidhī B Be. — viṣṇupratīṣṭhā-

vidhī B Be.

2. devasya pratikritīm D. 3. bhagavantam āvāhayed B Be MG. 6. āvā-

yāmī om ayātū B Be, ity āvālyā om. B Be M. 7. D adds after dadyāt:  
bhagavato 'yam kureo daibhāmayaḥ trīvṛd dharītā suvarṇānayās tam juṣasva

iti. — athā sāvityā pāṭram abhbhīḥ prakṣīṭya D. 8. apo om. B; tenai-

vāpsv abhīmāntrya TMGB. — sapavīreṇe D. 9. dadāti D. 10. nirmā-  
yam apohya B Be G. — vi cakrama om. B Be. 14. The series of names

only in BBe (the same series BGṛhs I, 14, 17) — keśavām tarpayāmī (Ity

ādi TMG) dvādaśānāmādheyais tarpayitvā (tarpayitvā om. D) vyāhṛtibhīḥ

DTMG. 21. ācamanīyam om. T, arghyam G. — ācamanīyam gundhadvā-

rām iti om. M B Be. — gandham dadyāt irāv° B Be. — The text is corrupt.

I have followed the reading of D: ācamanīyam. The succession of the upacāras  
then is similar to that in II, 18, p. 11. 25 ff. The Mantra to be used with  
ācamana, however, is not 'ātām viṣṇur vi cakram', but 'divo vā viṣṇu',  
(1. 11).

23. dadāti TMG. 24. ity etena MBe, enām vā (?) B.

vanti ! vyāhṛtibhīḥ puruṣam udvāsāyed om bhūḥ puruṣam udvāsāyāmī  
om bhuvah puruṣam udvāsāyāmī om suvaḥ puruṣam udvāsāyāmī  
māhāpurusa iti ! pratīmāthānēśv avāhanotśarjanavarijan servan samā-  
nap mahat svastīyānam ity ācakṣata ity āha bhagavān bāudhāyānah. 5

## Adhyāya 15.

athātāḥ sampravakṣyāmī viṣṇoḥ snapānam uttamam  
prāśādāyāṣṭgrato vidvān kuryāt snapānamādāyam || 1  
maṇḍapasya ca madhye tu vedikām samprakalpayet ||  
acalāpratīṣṭhito yatra devas tatra na vedikā || 2  
tasyāḥ sanīpe tātsthāne kālaśāsthānam uttamam ||  
sankhyā ca nava tēṣām tu sthāpanām pranavena tu || 3  
yat kīm cīt kriyate cātra pranavenaiva kathyate ||  
sthāpanām kālaśānām tu prāgādūy aīśānām antataḥ || 4  
etenārāva kramenātāra sarvām karma vīdhīyate ||  
navānamām kālaśām madhye sthāpayed antato buddhāḥ || 5 15  
kūrceṣu sthāpayet sarvān vīhīprasthāsthitēṣu ca  
vīhīyah sālāyāḥ prokṭīḥ kālaśāsthāpne buddhāḥ || 6  
teṣām abhbhīḥ yat kīm cīd grāmyam dhānyam ihoçyate ||  
pūrayet kalaśān sarvān śuddhasphatikasāmībhāḥ || 7  
jalaīs tu madhyāmān tātra pāñcagavyena pūrayet ||  
kūrceṇ nīdhaya sarveṇu śārīvair apīdhīya ca || 8  
arīktair eva kartavyā śārāvair navabhiḥ sada ||  
apīdhānākriyā tēṣām sālījair eva tanḍulāiḥ || 9  
arcayet kālaśān sarvān gandhaṇuṣpāḍibhīḥ kramat ||  
prāpṭe muhūrta āvālyā paramātmānam ātmāvān || 10  
purvoktavīdhīnāvālyā devam āniya vedikām ||  
arcayitvā tātāś cāivam akṣatār eva servataḥ || 11  
ānitam vedikāyām tu gomayenāpāreṇa tu ||  
upalīpte 'kṣataḥ kīrṇe śālibhīr vīhībhīḥ ca tat || 12  
prāmīmukhaṇ devam āśīnam saṃnidhāyāt tu tātīṣānam ||  
tātārāva tv acalātānē na cāvāhanām iṣyate || 13  
25

1. udvāsāyāmī ity abhbhīḥ prayātū bhagavān mahāpurusāḥ kṣemīya vi-

yāya punaṣṣāmādārṣāṇāya ca iti D. 4. āvāhanodvāsānāvājām ity āha B Be,

āvāhanodvāsānāvājām ahaṛāḥas tv acakṣata ity āha D. 13. prāgādānām

D, ēśānām MG. 16. vīhīprasthe sthīteṣu TMG. 18. iheṣyate D.

21. kūrceṇ TMG. — vīhīya B Be. 22. kartavyāḥ D. 27. tāto viṣṇum

arcītar eva sarvāśāḥ D. 29. kīrṇīs TMG. — ca tan B Be TMG. 30. tātā-

kṣāṇat D.

tatraiva nityasāmīndhyād devasya paramātmānah | 14  
 āśanādi kramād dadyāt sūktam pauruṣam āśritāḥ ||  
 tataḥ kalaśam ādāya kuryāt snapanam ādītāḥ |  
 mantra ete tu mantavyāḥ snapane paramātmānah || 15  
 5  
 vāśnavam sūktam āpo hi hiranyeti ca saptakam |  
 pavamānānūvākam ca sarve sādhāraṇāḥ smṛtāḥ || 16  
 anukta-mantṛam yat kiṁ cīn na gṛhṇīyāt tato buddhāḥ |  
 anena vidhivat kṛtvā snāpanam puruṣasya tu || 17  
 dattvā pāyasyam annam tu sēṣam parisamāpayet |  
 10  
 nityadevarecane yat syāt kalaśnapanasya vai || 18  
 snāpanasya trayaś coktā brahmajīnānāmantṛāḥ |  
 vāmādevyam tataḥ kuryāt pavitram yajusāś ca yat || 19  
 pavamānas ca nityāḥ syād etat sarvam samāpayet |  
 viśuva-yana-saṅkāntau candrasūryagrahe tathā || 20  
 15  
 arcanāyāś ca vicchede kadācīt kālato bhavet |  
 upaghātē 'pi cānyasmin duḥsvapne tu bhayaṇkare || 21  
 ādyaṇ tu snapanam kuryāt sarva-sāntir bhaviṣyati |  
 ayane cotsavam kuryān mūcye te sāvapātakāḥ || 22  
 ihaloke paratrāpi sukhām evāya vārdhate |  
 20  
 pāsād visnoś ca sāyujyam etīty atra na sāṁśayāḥ |  
 jagaddhītāya kṛṣṇaya snapanam kṛtovān hi yāḥ || 23  
 ity ūha bhagavān baudhāyanāḥ |

### Adhyāya 16.

athātō rudrapratiṣṭhākalpam vyākhyāyāmaś! caturthyām aśām-  
 yām ādrāyām apabharuṇyām vā yāni cānyāni śubhānākṣatrāṇi tēsu  
 25 purvedyur eva yugmān brāhmaṇūn annena pariviṣya pūryāḥam  
 svastī rddhim iti vācayitvā samāgata-tāyām niśāyām kapilāpañcaga-  
 vyena sahiraṇyayavadvadurvāṇkuraśvathāpaliśaparnena suvarṇopadhā-  
 nām pratikṛtīn kṛtrābhiṣīcāty āpo hi śṭhā mayobhuva iti tisṛbhīr  
 hiranyavaruṇāḥ śucayāḥ pāvakā iti catasrībhīḥ pavamānāḥ suvarjana  
 30 ity etenānuvākena vyāhṛtībhīḥ! puṣpaphalākṣatāmīśrayavadvadurvā-  
 kuram pādāpiṭhe nikṣipati namas te rudra manyava iti | pratīṣaran

1. Beginning of J. 3. snapanam T. 4. snapane J. 6. "ānuvākaś ca  
 B Be J. — sarva TMG. 7. kiś cīn DMG. 9. sēṣe B. 10. nitye devar-  
 cane MG. — kalaśnapanasya vai BBe, kalaśnīpanam tu vai TMG,  
 kalaśnīpanam tu vai D. 13. Instead of this line D repeats sl. 16, b.  
 15. kālābheda-tālī D. 16. upaghato cānyāsu (cānyesu M) MG, vānyasmin D.  
 24. vā caturdāśyam vā yāni D. 27. "opadhanām DMG. 30. vyāhṛtībhīs  
 ca D. — puṣpākṣatāpahāmīśa MG, puṣpaphalāyavākṣatāmīśa BBe, phala-  
 puspa-yavākṣatāmīśa J.

badhnāti raks̄hāṇām vājinam ity | atha nadītātākāhṛadānījharasa-  
 rasītīthānām anyatāneśv ahatena vāsasē kuśabandham ācchādyādhi-  
 vāsāyaty ava te hedā ud uttānam ity | atha śvo bhūte snātā  
 abhatvāsasāś catvāro brāhmaṇāḥ pratiṣṭam utthāpāyeyur uttīṣṭha  
 brahmaṇas pata ity | atha śucān deśe samavasthāpya  
 5  
 gṛgāyatrī gṛhya gomūtram gandhadvāreti gomayam |  
 āpyāyasyeti ca kṣīraṇ dadhīkrāvñeti vai dadhi |  
 sukrām asi jyotiś asīry ājyām devasya treti kuśodakam ||  
 ity etat pañcagavyam nāmātīrāḥ  
 kapilāyā varam kṣīraṇ śvetāyāś ca varam dadhi |  
 rakta-yā varam ājyām vai sesāḥ sābalākṛṣṇayoh || ity |  
 etena namas te astu dhanvāna ity aśābhīḥ snapayati | śāmpalāśa-  
 khadīrabilvāśvathāvikaikatānayagrodhāpanasāmraśīdumbārasarva-  
 yājñīkāvīkṣāṇām carmakaśāyakalāsenābhiṣīcāty aśvatthe vo niṣāda-  
 nam ity etena | mājīnuktāpravāṇām apsu nimagnām pūrṇaka-  
 laērābhiṣīcāti hiranyāvarṇā iti pūrvoktena | hiranyena tejasā  
 cakṣur vimocayet tejo 'sīti' linīge cen nivartate cakṣuṣor abhāvād |  
 atha devayajānollekhanaprabhṛty āgnimukhāt kṛtvā pakvā juhoti  
 10  
 yā ta iṣuś śīvatāmā ity āntād anuvālāsya-āhājyāhūtūr upajuhoti  
 drūpe sahasrāṇīty etābhāyām anuvākābhīyām pratyācām | sarvo vai 20  
 rudra iti pādāpiṭhe sprīṣet! punas tābhīr evājyāhūtūr juhuyāt kad  
 rudrāyeti nābhīdēse sprīṣet! punas tābhīr evājyāhūtūr juhuyāt  
 hiranyābāhava iti mūrdhīnī sprīṣet! punas tābhīr evājyāhūtūr juhuyāt  
 sarvāṅgīm upaśprīṣed rudrena samastena | tata ud u tyām jātāveda-  
 sam ity utthāpya pañcabrahmaśāmījena sadyo jātām ity ādi pañcā-  
 25  
 nuvākēna devālāyam pravēṣya mājīnuktāpravāṇāsuvarṇarājatāni  
 pādāpiṭhe nīdhāya namas te rudra manyava ity ādi samastena  
 rudrena rudraṇam sthāpayet | atha gandhapuṣpadhūpadīpāṇī ākāśo-  
 mukhāni kṛtvopottīlāyāvāhanam karoti pranavayuktavāyāhūtībhir  
 vyastāḥ samastāś eom bhūḥ puruṣam āvāhāyām y om bhuvah 30  
 puruṣam āvāhāyām y op suvah puruṣam āvāhāyām y op bhūr bhū-  
 vah suvah puruṣam āvāhāyām y āvāhāyām y  
 2. kuśabaddham TM, kuśabaddhamlām G, kuśabaddham mālūm D. 3. snātā  
 'hātāvīśāsaś D. 7. vai om. BBe J. 8. devasya tvā D. 10. śvetāyāś tu D.  
 10-11. I om. the Śloka. — Palam instead of varam BBe. 11. ājyām ca D. —  
 32. namas te rudra manyava G. — atha śāmī D. — okhādirā  
 33. sesāḥ B Be. 42. namas te rudra manyava G. — atha śāmī D. — okhādirā  
 DMT. 15. "muktāpravālāparyāmānam T. 16. "abhiṣīcāty āpo hi śṭhā mayo-  
 bhūva iti tisṛbhīḥ hiranya TMG. 18. pakvā juhoti om. B Be J. — juhoti  
 namas te rudra manyava ity MG. 19. anuvākāya pratyācām TMG. —  
 atha om. M. 24. samastena homāta ud J. 25. "sanjīvākēna D. — sadyo  
 jātām ity ādi om. B Be JD. 26. rajatādīni T. 27. iti samastuudrena T.  
 — ādi samastena rudrena B Be JD. 30. vyāstābhīś samastābhīś D. 32. iti  
 (om. T) ayātū bhagavān māhādevah ity DT.

prana vena dhārayed brahmeti vijñātate<sup>1</sup> pruṇavena kūrcamp dadāti<sup>1</sup>  
 dūrvāviṣṇupadāśyāmākapadmapatrakalāśena pādyam dadāty<sup>1</sup> elāla-  
 vāngatākkolakarpurāniśrakalaśenācamanīyam dadāty<sup>1</sup> āpah kṣīram  
 kuśāgraiś cāksatair yavatañdulair yavañiśiddhārthakaiś caivārghyam  
 5 dadātīmā āpah śivāḥ śivatāmāḥ pūtāḥ pūtātāmā medhyā medhyā-  
 tamā amṛtā amṛtarasāḥ pādyā śacamanīyā arghyās tā juṣantām  
 pratīgṛhyatām pratīgṛhṇātu bhagavān mahādevo rūdrāya nama iti  
 pādyam ācamanīyam arghyāp dadāti<sup>1</sup> name 'stu nilagrīvāyeti  
 10 pratīsorām visraṃsayaśati<sup>1</sup> devatām namaskṛtyātha gandham dadāti  
 pūtā brahmāpavitra pūtāḥ sūryasya raśmibhiḥ<sup>1</sup>  
 mālyam dadāti<sup>1</sup>  
 15 īme gandhāḥ śubhā divyāḥ sarvamālyair alāmkṛtāḥ<sup>1</sup>  
 pūtā brahmāpavitra pūtāḥ sūryasya raśmibhiḥ<sup>1</sup>  
 pratīgṛhyatām pratīgṛhṇātu bhagavān mahādevo rūdrāya nama iti<sup>1</sup>  
 pūsparam dadāti  
 īme pūsphāḥ śubhā divyāḥ sarvapūsparam alāmkṛtāḥ<sup>1</sup>  
 pūtā brahmāpavitra pūtāḥ sūryasya raśmibhiḥ<sup>1</sup>  
 20 pratīgṛhyatām pratīgṛhṇātu bhagavān mahādevo rūdrāya nama iti<sup>1</sup>  
 dhūpān dadāti  
 vanaspatirāsā dhūpo dhūpādhyo dhūpa uttānāḥ<sup>1</sup>  
 āghreyaḥ sarvabhuṭānām dhūpo 'yam pratīgṛhyatām<sup>1</sup>  
 pratīgṛhṇātu bhagavān mahādevo rūdrāya nama iti<sup>1</sup> dipām dadāti  
 25 jyotiḥ śukram ca tejas ca devānām satatām priyah<sup>1</sup>  
 bhāsvarāḥ sarvabhuṭānām dīpo 'yam pratīgṛhyatām<sup>1</sup>  
 pratīgṛhṇātu bhagavān mahādevo rūdrāya nama iti<sup>1</sup> bhavāyety  
 adibhiḥ pūsphāni dadāyāt tair eva tarpanām kṛtvā kṛṣaram pāvāsām  
 30 gūlodanām haridrodanām iti havīmṣi<sup>1</sup> pavitram te viatām iti  
 pāyasaṇām nivedayed<sup>1</sup> gṛhītāplutām pūrṇāśāvām gūlodanām niveda-  
 yet<sup>1</sup> kṛṣaram ājyāmīṣram juhuyād bhavāyā devāyā svāhā śarvāyā

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### Adhāya 17.

athātā mahādevasyāharahāḥ paricaryāvīdhīm vyākhyāśyāmāḥ<sup>1</sup>  
 snātāḥ śuciḥ śucau same deśe gomayenopalipya devasya pratīkṛtīm  
 kṛtvākṣatapūsparam yathālābhām arcayitvā saha pūsphādakena mahā-  
 devam āvāhayet on pūsphām puruṣam āvāhayamīty ādy āyātū bhaga-  
 vān mahādeva iti<sup>1</sup> yo rūdro aśvān iti yajuṣā pākram abhīmantrya saha  
 prakṣalya tirāḥ pavitram apa āniya punas tenāvābhīmantya saha

25

11. yajūmāhe om. B Be JT. 12. toke ārdrāya rūdrāḥ heti rūdrāya ārāt  
 te aśvīnī D. 13. sahaśrīni sahaśrādhā DTMG, sahaśrīni sahaśrāsa om. TMG.  
 14. śitikārṇīya TMG. 15. saspīñjālāya B Be. — babhūśāya DBT.  
 16. om. D. 22. dvī DT. — sahaśrīni pradakṣīṇām D. 25. haridrodanām BJ.  
 26. ato om. M. — abarāhā om. T. 27. same śucu DT. — devasya om.  
 B Be JMG. 29. MGT omīt the īvāhanamāntva, B Be give it in full, J ab-  
 brevates. 31. ācamanīya (1) B Be. — tenāvāpsv abhi<sup>o</sup> B Be (Cp. p. 4. 8).

pavitrenādityam darśayed om ity ā tamitos! tāśām pādyam iti  
 pādyam dadyād! atha vyāhṛitibhir nirmalyam vyapohyārghyam  
 ācamanīyam dattivāthainam snāpayat� ūpo hi śṭhā mayobhuva iti  
 tisphbir hiran̄yavarṇah sucayah pavaka iti catasphbhī pavamānah  
 5 suvarjana ity etenānuvākena brahma jajñānam kad rudrāya trari-  
 tarudraṇ vānadevyaṇ yajuh pavitram ūpo vā idam iti cābhisekam  
 kuryād! atha vyāhṛitibhī pradaksinam udakam pariṣicaya pavitram  
 pādāmule niḍhayādbhis tarpayati bhavaṇ devam tarpayāmī śarvam  
 devam tarpayāmīśānam devam tarpayāmī ugṛam devam tarpayāmī bhīmam  
 10 yāmi rudraṇ devam tarpayāmī ugṛam devam tarpayāmī bhīmam  
 bhagavate rudrāya tryambakāyeti vāstrayajñopavīte dadyād! bhāvāya  
 devāya nama ity aṣṭābhīr aṣṭāu puṣpāṇi dadyāt! tvaritarudreṇa  
 gandhaphuspadhupadipām dadyād! amṛtopastarānam asīti prati-  
 padāṇ kṛtvā havir aviruddhaṇ sarvam svādu vastu kandamūlapha-  
 lāni prakṣipen! muhūrtham anavekṣamāna āśino havir udvāsayāmīti  
 nivedyam udvāsayāmītāpidhānam asīti pratiṣpadāṇ kṛtvā tryambakam  
 ity ācamanīyam dadyāt! sarvopakaraṇai arcayitvā bhavāya devāya  
 20 nama ity aṣṭābhīr amuṣmai nama 'muṣmai nama iti gandhādīn  
 dadātī! raudribhīr ṛgajujāśāmātarvabhiṇ stutibhīḥ stūnvarṇy ārṣaṇ  
 ca stotraṇ! namaskṛtya prayātū bhagavān mehādeva iti visarjayati!  
 lingasthāneṣv āvāhanodvāsanavarjanam! mahat svastīyayanam ity ācā-  
 sata ity āha bhagavān baudhāyanah.

### Adhyāya 18.

25 athātō rudrasnānārcanavādīn vyākhyāyāma! ādīta eva tīrthe  
 snātivodetyāhānam vāsah paridhaya śūciḥ prayato brahmācārī śūkla-  
 vāsā īśānasya pratikṛtiṇ kṛtvā tasya daksināpṛatyagdeśe tamukhaṇ  
 sthitvātmanī devatāḥ sthāpayet! prajānane brahma tīṣṭhatu pādāyor  
 viṣṇus tīṣṭhatu hastayor haras tīṣṭhatu bāhvor indras tīṣṭhatu jāthare  
 \_\_\_\_\_  
 1. pādyam iti om. M. 2. dadātī D. — vyāpohya athāinam snāpayat� all  
 MSS except D. (Cp. p. 4. 10f). 3. dattvābhīṣīcātū ūpo D. 6. yajuh pavitram  
 om. D B Be J. — abhiṣekam kuryād om. D. 8. T abbreviates. — bhavaṇ  
 devam tarpayātītābhīr om. MG. — aṣṭāu om. DT. 14. dṛupā om. MG. —  
 B Be J. 13. aṣṭābhīr om. MG. — aṣṭāu om. DT. 15. parisekam D B Be J.  
 16. kandamūlāni M. — 'phalaṇi dadyāt D. 18. tryambakam yajāmāha  
 ity M. 24. 'ātharvābhīr T. 23. lingam sthāpneṣv T. — 'varīam  
 ahaṛahāḥ svasyayānam D B Be J. T. — ity aṣṭākṣata om. TMG. 25. Adhyāya  
 18 not in T. 26. śuṣkavāsū B Be. 27. īśānasya om. B Be J. 29. hastayor  
 haris D. — bāhvo rudras D. — jāthare 'gnis tīṣṭhatu om. J. — D ins. udare  
 pṛihīvi tīṣṭhatu.

'gnis tīṣṭhatu hṛdaye śivas tīṣṭhatu kanṭhe vasavas tīṣṭhatu vakte  
 sarasvati tīṣṭhatu nāsiκayor vāyus tīṣṭhatu nayānayoś candrādīyau  
 tīṣṭhetām karnayor aśvinau tīṣṭhetām lalāṭe rudrūs tīṣṭhatu mūr-  
 dhyā adītyās tīṣṭhantu śuras māhadēvas tīṣṭhatu sīkhaṇyām vāmādevas  
 tīṣṭhatu pṛṣṭhe pinākī tīṣṭhatu puraṇas īśūlī tīṣṭhatu pārśvayoroh śīva-  
 5 śūkraṇu tīṣṭhetām sarvato vāyus tīṣṭhatu sarvato 'gnir jvālāmālāpa.  
 rīvṛtas tīṣṭhatu sarvesv aṅgeṣu sarvā devata yatlasthanam tīṣṭhantu  
 māṇi rakṣantv ity! agnir me vāci śrīta iti yathāliṅgam aṅgāni  
 samṛijyāthāinam gandhākṣatapatrāpuspadhupadipair ārādhayed  
 athāinam prasādāyatay! —  
 ārādhito manusais tvām siddhair devāsurādibhīḥ  
 ārādhayāmī śāktyā tānugrāṇāma mahesvara! —  
 tryambakam yajāmaha iti cāhāinam āvāhayatvā! —  
 ā tvā vahantu harayah sacetasaḥ! — svetair aśvaiḥ saha ketu-  
 madbhīḥ! —  
 vāṭājītar balavadbhīḥ manojavair! — āyāhi śīghram mama havyāya  
 śarvom! — iti!  
 sthāpīte nāvāhanam! athāsmā āśanam dadātī sadyo jātām iti! bhava-  
 bhava iti pādyam! bhavodbhavāya nama ity arghyam! rudrāya nama  
 ity ācamanīyam! athāinam pañcagavyena snāpayat� ūpo hi śṭhā 20  
 mayobhuva iti tisphbir hiran̄yavarṇah sucayah pāvaka iti catasphbhīḥ  
 pavamānah suvarjana ity etenānuvākena brahma jajñānam kad  
 rudrāya sarvo vai kayā naś oītra ūpo vā idam ity etaiḥ sānām  
 dadātī! athādbhis tarpayati bhavādibhīr iti! vānadevāya nama iti  
 vāstram! jyesthāya nama iti yajnopavītām! rudrāya nama ity āca-  
 manīyam! kūḍāya nama iti gandham! kalavikaranāya nama ity  
 alṣetām! balavikaranāya nama iti puṣpām! balapramathānāya nama iti  
 dhūpām! savabhūtādāmānāya nama iti dīpām! manomānāya nama  
 \_\_\_\_\_  
 2. J om. nāśitayor ..... sarvesv (l. 7). — suryacandramasau B Be.  
 3. aśvinau devau B. — mūrdhny ӯdītās tīṣṭhantu om. B Be; B inserts it  
 after māṇi rakṣantv (l. 8). 4. vīśudevas D Be. 5. śūlīs B Be. 6. tīṣṭhatu  
 tato bahis savato B Be G. — agnijvēlū mīlāparīvītās tīṣṭhantu DGM.  
 7. tīṣṭhatu om. G. 8. ity agnir ... ārādhayed om. Be J. — rakṣantv mūr-  
 dhi ādītyātītīṣṭhantv agnir me vāci śrīta iti yathāliṅgam angūni samṛi-  
 yātītīṣṭhantv agnir me vāci śrīta iti yathāliṅgam angūni samṛi-  
 10. prasādāyatay B Be J. — rakṣantv agnir me vāci śrīta vāḡh gṛhṇaye  
 bṛdayam mayi amṛte amṛtaṇ brahmaṇītītīṣṭhantv agnir me vāci  
 māṇi rakṣaddham iti athāinam MG. 12. bhaktvās variant in D. — mājeśvareti MG.  
 16. vāṭājītar B Be, vāṭā-  
 jair J. 20. īśānasya vyāhṛitibhīr nīmīlyām vyapohyātītīṣṭhānam D. —  
 pāñcagavyena om. D B Be J. 23. citra gṛhuvat� ūpo vā idam sarvam iti ca  
 vyāhṛitibhīḥ pradaksinām udakam pariṣicaya pavitram pādāmule niḍhayādbhis  
 tarpayati bhavaṇ devam tarpayāmītītīṣṭhānam uḍātāyā D (Cp. p. 10. 7).  
 — sānām ... bhavādibhīr iti om. JMG. 25. vāstram om. Be J. — vāstr-  
 yajnopavīt Be J. — īśānām B J. 27. valavikaranāya Be.

iti kāle naivedyam dādāty | athāsmā astābhīr mantrair astāu puśpāni  
dādāti bhavāya devāya nama ity | athāsyā rudratanur upatishṭhate  
'glōrebbho 'tha ghorebhya ity | atha rudragūyatrim sahasrakṛtvā āvartayec chata-  
sāya vīdmaha ity etām rudragūyatrim sahasrakṛtvā āvartayec chata-  
5 kṛtvā parimitakṛtvā vā dāśāvaram | athānam āśīśām āśīśā īśāna  
sarvavīdyanām ity | athāsyā mūrdhī kālaśādhārāyā santatām abhi-  
śīcān namas te rudra manyava ity ekādāśānuvākan jāpet | sarvo  
vai rudra iti trīm anuvākan | sadyo jātam iti pañcānuvākan | imā  
rudrāyeti dāvāsarcān anyāmī ca raudramāntrān yathāśakti jāpet |  
10 evam ekādāśakṛtvā japej | jāpānte jāpānte 'gnāvīṣṇū sajōsasety ekā-  
dāśānuvākan ekaikam anuvākan jāpet | sarveṣām ante punar  
ārādhayed uktam ārādhānam | tad etat rudrasnānārcanam pāpākṣa-  
yārthī vyādhimocanārthī śrīkāmā śāntikāmo mokṣakāmā āyusikāmā  
ārogīyākāmāś ca kuryād | evam kurvān etat sarvam avāpnōti | pāya-  
15 sādī mahāhāvir nivedyam dādātyād ācāryāvā dākṣīnām dādāti dāsā  
gāvāl savatāśū svarṇavībhūsiā ṛṣabhaikādikās tādalābha ekām gūm  
dākṣīnām dādātyād ity āha bhagavān baudhāyanah.

### Adhyāya 19.

1. naivedyam rudrāya namah ity ācāmanīyam dādāti D. — athāsmā ...  
name ity MG only, om. DB Be J. — aṣṭo MG. 2. asya om. B. — athāsmā ...  
yūghoratānūr D. 4. etās M. — rudiṅgīyatrim om. MG. raudrīn D. 5. dāś-  
vāram M. 6. athāitasya B Be J. — abhiśīcāti D B Be J. 7. sarvo ...  
trīm anuvikān om. Be J. 9. yathāśakti japed om. MG. 10. 'kṛtvō  
'bhīśīcāti D. — jāptente once only B J. — ekādāśānām anuvikānām B J.  
11. ekaikam ekaikam BB, ekaikam ekām D. — anuvākan om. BB. 12. ārādhā-  
yātādī sadyo jātam ity āśānūdi dīpantām pūrvoktām survān kṛtvā manuṇa-  
nāya namah iti pāyāsādī mahāhāvir nivedyayē raudribhīs stūtibhīs stūnvantī  
tad etad D. — sūnārēcānavidhī MG. vīdhīn B Be J. 13. śāntikāmā  
puṣṭikāmā tuṣṭikāmā āyusikāmā ārogīyākāmā mokṣakāmā ca D. — āyusikāmā  
om. B Be J. 14. ca kuryāt atha yathāśakti dākṣīnām dādāti dāsāgavas  
suvarṇabhuṣītā ṛṣabhaikādāśā tādābhrāvā ekaik gūm dādāti ity āha D.  
15. nivedyā ācāryāya MG. — dādāti om. B Be. 16. savatāśū om. MG. —  
suvarṇabhuṣītā ṛṣabhaikādāśū MG. 17. dākṣīnām om. M. 18. athātāh  
pūnāpṛatiṣṭhā om. T. 19. śūklaṇākṣa om. T. 20. pūrvāṇ prati<sup>2</sup> all MSS  
except Be. — buddhipūrvakam D. 21. śūdravajrasvalādīyupaplute vā D. —  
vā om. T. 22. brāhmaṇān bhājāyitvā "śīśo vācāyitvā TMG.

krītvā śvo bhūte utthāpya dvau kālaśau sthāpayed ekaik pañcāga-  
vyena pūravītāpāram sūddhodakena sahanavāratnena | tataḥ snēpa-  
yed | aṣṭasobhasram aṣṭāśātām aṣṭāvīṁśatīm vā puruṣūktena mūla-  
mantreṇa snāpāyitvā puśpāni dūdyād | yathāśāmabhāvam arcaītā  
gulodanām nivedayed | evam kṛte 'sya śāntir bhavati ! buddhipūr-  
venārcanāvīcchede snapānam kartavyam | evam kurvānāyā svasty  
ṛddhim ity ācākṣata ! evam punahpratiṣṭhāmantreṇa pratiṣṭhāpayed  
ity āha bhagavān baudhāyanah.

### Adhyāya 21.

athātāhā sampṛavākṣyāmī devasya snapāne vīdhīn |  
mahāto liṅgadēse vā kārayed vedikām budhāḥ || 1  
manḍapām ca purāṇoktām kṛtvā snapānam ārabhēt |  
raudrām devām sīvām sākṣād yac ca sarvāsya dāvātām || 2  
tasnād āvāhayet prājñāḥ sarvātāvāhane vīdhīh |  
esa autsargikāḥ prokto devatārām ca tarpane || 3  
nānāyāmādi viśnoḥ syād rūdrasya tu sīvādikam |  
japadhyānādi sarvām syād vīkalpām manasi śrāyet || 4  
raudrām ca suktam āpo hi hīraṇyēti ca saptakam |  
vīkalpikair eva kuryān madhyēti tu na vīdyate || 5  
atha hārīkē vādānty evam snāpane tu mahāprabhoḥ |  
sadyo jātādī pañcāvām sarvo vai rūdra ity api || 6  
etair anyais ca kuryād vai snāpanām sārvakālikam |  
evam ca kuryāt snāne tu snāpanām ca tathā bhāvet || 7  
ity āha bhagavān baudhāyanah.

athātāo mahādevayoh pūjākarane sarvatra trīmī pada vi cakrāme  
tryambakām yajāmāha ity etābhīyām yathālīngam āśānām pādyam 25

1. utthāya D BB J. — kālaśau vā B Be J. 2. pūravītū om. T. — sahā-  
ratnena DMG. — tataḥ om. D, tat tat snapāyē T, tācaē (?) gāyatrīyūṣṭasahas-  
rām (kātādīgāyatrīyā<sup>2</sup> B, (i. e. tātās tādgāyatrīyā<sup>2</sup>), tātā rūdrāgāyatrīyā<sup>2</sup> Be)  
aṣṭāśātām aṣṭāvīṁśatīm vābhīmāntyā snapāyē J BB. 3. aṣṭāśātām om. G.  
— puruṣāśūtā om. D. — mūlamāntreṇa rūdrāgāyatrīyā snap<sup>o</sup> D. 4. yathā-  
lībhām D. 6. snāpanām TMG. — kurvānām D, kurvānām Be, kurvānām BJ.  
7. ṛddhim īpnotīty D. — pratiṣṭāyē TMG. 9. snāpane TG. — vīdhīn  
tātāḥ T. 11. manṭapām D Be MG. — snāpanām BB J T. — D iñś. after l. 11  
ślokas corresponding to p. 5. 9—25. Var.: l. 14: etair eva kramair atra,  
l. 16: sarvān vīrbhīs tānduleśu ca. 12. rūdrādevām D. — sīvāḥ Be,  
14. eso TM, evam J. 18. madho iti na varian in D. 19. mahān pra-  
bhōḥ BB. 20. pañcāvā D. 22. snāpanāś ca J, snāpane 'rūpa D, snapāyē  
vā om. T. 25. athātā (atha D) devayoh D BB J.

arghyam ācamaniyam oety | etayos ca traivarnnikadharmatvāt sar-  
 vatra vacanāl lokaprasiddha prapti pratishedhābhāvāt kriyata iti ha-  
 smāha baudhāyana | evam pratisthāpya vā kuryāt taylor eva sāyuj-  
 yan salokatām āpnoti | yadi trimūrtṣām vatsarād īrdhvam kriyeta  
 5 tato devayoh paramam padam brahmaśaṁjñitam tad eva sagana  
 āpnoti | yadi tatpravaṇah syād ya u caṇad evam vidur yasmai pra-  
 brūte yasmāi vā karoti tasmai śatam dadyān māṣāṇām brahmaṇo  
 rājanyaḥ sahasram dadyān vāiṣyo yathāśraḍḍham dadyān | na strisū-  
 drau kuryātām yadi kuryātām svatantropanata evety ācārya āśra-  
 10 yah | svatantrayos ced vrttikṣiṇo 'pi brāhmaṇah pataty eveti śālikir |  
 atha devayor yathākāmī syād yasyām kasyām cid avasthāyām jale  
 vā sthāṇḍile vā pratiṁśāu vā sarvam kṛtvābhycarey na tu pra-  
 mādyed | deshbhāve dravyābhāve sādhāraṇe kuryām manasā vā 'rcayed  
 iti | tad āha bhagavān |  
 15 patram puṣpam phalaṁ toyam yo me bhaktvā prayacchatī |  
 tad aham bhaktvupahṛtam aśnāmī prayatātmānah ||  
 iti | bhaktināmī etān mantrān adhīryita | na tv evānarcakah syād  
 anyataraśyābhīṣṭatas taylor eva sāyujyan sālokatām āpnoti | yenai-  
 taylor arecanām kurute 'nyatra śiṣyaputrebhyah striyās ca tasmai  
 20 sauvarṇīm śāṅkhām suvarṇopadhanām vā dadyād rṣabham rudrasya  
 daksīṇety āha bhagavān baudhāyanaḥ | pratisthākaraṇe snāpanaka-  
 rane vācāryāya yad upakarāṇam sarvam dattvaikādāśā gā dadyād  
 iti śālikih.

PRASNA III.

Adhyāya 3.

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25 athāśto durgākalpam vyākhyāṣyāmo | yajñopavitaṁ rakta padma puṣpam  
 sambhārān upakalpya māsimāśi kṛtikāpūrvāḥne gomayena gocarma-  
 nāśayeti sarvān lokān prasiddhā T. 2. vācanāl J B Be. — kriyetei MG.  
 3. ṣṭhāpya yo vā J. 4. īpnotiti yadi T. — kriyate T. 5. °sāmīṇākām J.  
 — saṅgūna B, saṅgūni Be. 6. tatpravaṇah DTM. 8. vāiṣayor JB.  
 9. yadi kuryātām om. Be, yadi īcāryātām T. — svatantropadēse īcārya īcārya.  
 iti D; svatantropanate evan tarpanān kṛtvā tayeva svatantra. T. — īcārya.  
 īcāryāḥ om. BJ GMT. — eva M, evam G, both om. iti. 10. svatantrayost  
 tayoḥ ced DBJ. — J brāhmaṇāḥ om. the rest of the Adhyāya. — śālikih D.  
 11. atha devayor : beginning of Adhy. 21 in GMT, of 20 in BBe. 12. sthā-  
 dile vā om. G. 13. deshbhāve tad dravyā MG. — manusā vā 'vāyayed  
 idam TMG B Be. 18. anyataraśyānabhiṣṭatas T, anyataraśyobhaya vā  
 tatas taylor D. — ya etayor D. 19. putraśiṣyebhya D. 22. tad upakarūṇam  
 D. — īcārya dadyād G, datvā ṣṭhabhaikādāśā gā dadyād ity āha bhagavān  
 bodhāyanaḥ D. 24. raktam puṣpam sam° Be, rakta puṣpasaṁ J.

3. வட்டம் பட்டினம்

Adhyāya 4.

mātrāṇ caturāśram sthāndilāṇ kītvā proksya śaucena samvṛtas  
tiṣṭhan bhagavatīm āvāhayej jaśavedasa. ity om āryāṇ raudrīm  
āvāhāyāmīty āvāhya tām agnivarnām iti kucraṇ dādāty agne tvaṁ  
pārayeti yajñopavītaṁ dattvāthainām snāpayat� ūpo hi sthā mayo-  
bhūva iti tisrbhir hiranayavarnāḥ śucayāḥ pāvakā iti catarṣbhiḥ pava-  
mānāḥ suvarjana ity etenānuvākena marjāyitvā āryāyai raudryai  
māhākālyai māhāyoginayai suvarṇapuṣpyai vedasaṅkiriyai māhāyajñi-  
yai māhāvaiśṇavayai māhābhagavatyayai mangamayai śāṅkhadhārīnyā  
ity ekādaśānāmadheyair gandhapuspadhpadiṣ amusyai namo  
, musyai nama ity etair eva nāmādheyair arecayitvā sāvitryā bhaga- 10  
vatyayai durgādevyayai havir nivedyāmīti havir nivedya śesam ekāda-  
śānāmadheyair hutvā pānca durgā japed dasa svasti japej jāto yad  
agnē vasat te viṣṇo vāsto pata evā vandasva ā no niyudbhir hiran-  
yavarṇo abhayam kṛṇot aśvāvatīm tvaṁ varuṇo bṛhaspate yuvam  
indrāś ca vasvah svasti na indro vṛddhaśrāvā iti japtivā śam ca me 15  
mayaś ca ma ity etair ekādaśabhir anuvākais ca japet | sāvitryā bha-  
gavatyayai durgādevyayai havir udvāsya śesam bṛāhma-  
nebhyo dattvā samvatsaram upāśita | sarve kāmāḥ sidhyantīty āha  
bhagavān baudhāyanah.

athātā upaśrutikalpaṇy vyākhyāsyāmā! adityavāre 'nigurakavare 2  
vā caturthyam aṣṭamyām caturdaśyām bharanyām kṛtikāyām vā  
kriyeta! pūrvedvur akṛtabhuktih śucir brahmacāri bhūtvātha pradose  
'gṇim upasamādhlāya sāmparistiryā tasya dūksināta upaśrutim ava-  
hayed om bhū rātrīm devīm āvāhayāmī om bhuvār upaśrutim  
devīm āvāhayāmī om suvar mahārātrīm devīm āvāhayāmī om bhūr 2  
bhuvāh suvar mahākāla rātrīm devīm āvāhayāmī! āvāhāyākāinām  
snūpāyat� āpo hi śṭhā mayobhuva iti tīśbhir hiranyavarṇāḥ śucayāh  
pāvakā iti catasrbhīḥ pavamānāḥ suvarjana ity etenānūvākena

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1. suvratas B Be DJ. 3. kūrcaṇ datvā D.  
6. suvarjana om. D. 7. suvarnapuṣṭyai BBe TMG, "puṣyai (?) J. — deva-  
sankirtiyai D B Be J. — "yajñyai D, "yajñyai G, "yakṣyai variant in D.  
8. ovaśṇayayai mahāprthīvyai mano" D; mahābhagavatyai om. BBe J, "bhūga-  
vatyai T. — "dharīnyai namāḥ ity D. 10. etair evārecyitvā D, etair eva  
marjayitvā svātrīya B Be J, etair eva marjayitvā nāmadheyair arcaiyitvā T.  
11. durgayai devyai BBe. 13. hiranayavarnāḥ D. 14. aśvāvati T, aśvāvatī  
DBBe J. — tvām varvūta uta TMG. 15. indriyaś ca svasti D. 16. anuvākaiś,  
thus D, om. B Be J TMG. 17. durgayai devyai B Be. 21. vā om. TMG.  
— apabhāranyam TMG. 22. pūrvedvul kṛtaikabhuktih variant in D.  
23. tasva: thus DM, tasmin B Be TG, om. J. 24. rātrīm TMG; thus always.  
26. "āthaināḥ G (erwta). — DT abbrev. the Āpohīśīyāmantra.

mārijayitvā gandhaiḥ kṛṣṇapuṣpair dhūpair dīpair alaṁkṛtyājyam  
samskrtya juhoti rātryai devyai svānopasṛutayai devyai svāhā mahi-  
rātryai devyai svāhā mahākālarātryai devyai svāhā niśayai svāhā  
kṛṣṇayai svāhā kṛṣṇayai svāhāndhakārīnyai svāhā yata indra bha-  
yāmāhe svastidā vises patir iti dvābhāyam juhoty | atha samantam  
pariṣekum kṛtvā rātrisūktenopatisthate.  
vyāhṛtibhi rātrīn devim udvāsayamīty udvāyātāha vraj ec chma-  
śānadeśe | devāgare śrotṛiyāgare kulaśādēse vā gacched | navadhanur-  
mātrāt karṇau badhnāti svasti na indro vṛddhaśāvā ity etām  
10 rēam japtivā vimuñced | vyaktam yat tat pratigṛhyatām anurūpam  
yujyatām sarvakarmāṇām cārambha ity āha bhagavān baudhāyanāḥ.

### Adhyāya 5.

athātāḥ śrikalpam vyākhyāyāmāḥ | pāñcamyām śuklapaksasya  
paurnāmāyām āpi vā śrikadambamayañ bilvasāramayañ sthañdilām  
viññīyata | ahorātrāpositaḥ śuciḥ kṛtaśaucaḥ same deśe gomayena  
15 gocarmamātrām caturāśram sthañdilām upalipyā gandhasumanasāl  
sañprakīrya hiranmayena pātreṇodakumbhām pūrayitvā gandhām  
sumanasa etasmin | hiranmayavarnām harinām iti dvābhāyam oñ bhūl  
śriyam āvālayām y oñ bhuval śriyam āvāhayām y oñ suval śriyam  
āvāhayām y oñ bhūl bhuvah suval śriyam āvāhayāmīty āvānya  
20 kardameneti dvābhāyam prasiddhām proksyāśvapūrvām iti snāpayitvā  
gandhadvārām iti gandhañ dādāti kāṇḍo 'smi tām iti puṣpām da-  
dātāy upaitu mām iti dhūpām dādāti candrañ prabhāsām iti dīpām  
dādātāy ādityavarna iti naivedyām dādātāy | atha devyai daksinato  
25 gñim upasamādhāya sampariṣīrya mahāvribhibhis tanḍulalih payasi  
carum śrāpeyitvā havir dvīdā kṛtvā manasāḥ kāmam ity abhipretya  
kāmam annam vāyamīśām śrīsūktena pāñcadasāñcena havir juhoti |

4. marjayitvā om. J. — atha gandhaiḥ MG. — dhūpadipair TM. 2. rā-  
triyai B. rātridevayai Be. 3. G ins. mahārājyai devyai svāhā mahākāla. 5. dvābhāyam ca D, om. MG. 7. śmaśane B Be JT. — ya[c]chrotriyāgare B Be.  
8. kulāśākārudeśe D. 9. karṇe BeJ. — etubhāyam rēam B BeJ. 11. ca om. T.  
12. śuklapakṣasya pāñcāmyām D. 13. āpi om. TMG. — śriyam kādambam-  
yām bīlavāramayin D. — sthāndile vā DTMG. 14. vīdhava D. — śucāu  
same G: 15. caturaśram om. BeJ. — gandhān sumanasañ TMG. gandhān  
sumanasañ B. 16. hiranmayeṇodakumbhām TMG, "pātreṇod-  
kāp D. — gandhasumanasām Be J. 17. sumanasañ T. — tasmin DTG.  
20. dvābhāyam vā proksya B. — asvapūrṇam B Be; Scheffelowitz, RV Khila  
II, 6, 4, p. 72 has this reading in his text, noting asvapūrṇam as a variant.  
22. candrañ hiranmayam D: RV Khila II, 6, 1b. 23. candrañ prabhāsām  
iti naivedyām dādāti D, om. B Be JT. — devyā D. 24. pāyasañ D, who  
notes payasi as a variant. 26. annam om. G. — vā om. M, cāyamīśām J.

tena sūktena śriyai namaḥ puṣṭyai namo dāhāryai namaḥ sarasvatyai  
nama iti balim upahareti | padmapuṣpāni yathāślabham gṛhitvā  
pratyangām nimāñṣṭi | kṣutpiṣpām ity alaṁkām nīruḍaty | evam  
evāharahar māsimāsi vā mahāntam posam puṣyati dhanayām yasas-  
yam āyusam ārogym putriyam paśovyam tasya mahat svastīyaya-  
nam ity āha bhagavān baudhāyanāḥ.

### Adhyāya 6.

athātāḥ sarasvatikalpam vyākhyāyāmāḥ | śuklapakṣe trayodasāyam  
cottarayoh phalgunyor vā puṇye nakṣatre 'tha devayājanollekhana-  
prabhṛty ā pranītābhṛtya kṛtvāgrenañgnīm sarasvatīm āvāhayat-  
āyātu varada devi akṣarām brahmaṇasammitam |

gāyatrīn chandasām mātā idām brahma juṣesva nah ||  
sarasvatīm āvāhayāmīty āvāhyātra sthānāni kalpavati vāgdevyai  
kalpavāmī gīrdevyai kalpavāmī sarasvatyai kalpavāmī brāhmaṇai  
hiranmayavartāḥ śucayāḥ pāvakā iti catusrbhīḥ pavamānāḥ suvarjana 15  
ity etenānuvākona marjayitvātādhbhis tarpayatī etair eva nāma-  
dheyair gandhapuṣpadhūpadīpair amusyai namo 'musyai nama iti |  
paridhānāprabhṛty āgnimukhāt kṛtvā pakvāj juhoti pāyasañ vā  
codayirī śmṛitanām paviravi kanyeti dvābhāyam | athājyābutir upa-  
juhoti pra ṣo devyā no divo ye te sarasva īrnaya uta nah priya 20  
priyāśv imā juhvānā yas te stanāḥ saśayo devinī vācām ajānayanta  
yad vāg vadāntī etena sūktena | svīṣṭakṛprabhṛti siddham ā  
dhenuvarapradānād | athāgrenañgnīm pakṣāparṇeṣu hutāśeṣam nida-  
dhātā | havir nivedayitvā bāhāyān balin dattrodeityapareñgnīm prān-  
mukhañ upaveṣya vidyārambham kuruta | anantarañ 25  
devim udvāsayed

uttame śikbare devi bhūmyām parvatañmūrthiḥ |  
brāhmaṇebhyo 'bhyanujñātā gaccha devi yathāsukham ||

iti | punarāgamañāya punarāśandarśanāyaivam eva māsimāsi vidyā-  
kāmkiṣi sarasvatīm ārādhayed ity āha phagavān baudhāyanāḥ. 30

4. puṣṭyai namo dhūtriyai namo dhūtriyai namo dhūtriyai namo dhūtriyai  
evam BMG. 5. urogrām ayusyam D. — puṣṭyam Be, puṇyam J. — yaśas-  
yam again inst. of paśavyam BeJ. — mahat om. TMG. 8. vottarayoh DTMG.  
— phagunyoy BeJ. 11. mātēdām all MSS. 12. vādīnyai J. 13. gaurdev-  
yai BTMG, madīnyai J. 14. athānātāḥ D. — DT M abbrev. the Mantra.  
16. atha om. D, atha sūdbhis T. — tarparīvraitař D. 22. anena MG.  
23. hutāśeṣam nīdadhātā om. BBeJ. — nīdadhātā havir om. D. 25. anan-  
tarām devim om. BBeJT. 27. TM abbrev. the Mantra. 28. brāhmaṇebhyo  
hy unujñānām D. 29. punardarśanāya J, variati in D; punardarśanāya  
DBe TM. — vidyākūmkiṣi vidyārūpambhed ity āha T.

## Adhyāya 7.

athāto viṣṇukalpaṇa vyākhyaśyāma! āśādhakārtikāphālgunaśūklā-  
pakteṣu dvādaśyām yad vā śraddhā bhavaty ahorātrum upoṣitān  
śvo bhūte prāg vodag vārṇye śuciṛghre vā yatra rocate manas tatra  
sthāṇdile 'gnim upasamādhāya saṃparistīrū pranītābhṛyāḥ kṛtvā  
5 siddhe pāyase yat te pavitrām pavitrām te vitatam ity udāhṛtyo  
iti vidyudgandhośāramayan bhagavantām śvetapitaraktapratisareṇā-  
vestya sthāpayitvāvabayed om bhūṭh puruṣam āvāhayām y om bhuvah  
puruṣam āvāhayām y om suvah puruṣam āvāhayām y om bhūṭh bhuvah  
suvah puruṣam āvāhayām y āvāhya prasiddham āśānasnānapa-  
10 dyācamanīyāni dadyāt<sup>1</sup> sarvasurabhigandhpuspādhūpadipamālāyair  
abhyarcyā yathopapannam barhiṣv aśvatthaparneṣu prastare gobhir  
śasūktene<sup>2</sup> paro mātrayeti tisṛbhīḥ pavamānam upanītya caror ājya-  
mīṣram catasra īhutir jñuhoti vāsudevāya svāhā baladevāya svāhā-  
15 viṣṇave svāhā śriyai svāheti<sup>3</sup>  
sviṣṭakṛtām avadāyāntahparidhi sādāyitvā daivatām arcayaty etair  
eva nāmādheyair amuṣmai namo 'muṣmai nama iti gandhapuspā-  
dhūpadipair amneñāmuṣmai svāhāmuṣmai svāheti phalodakenānum  
tarpayām y amuñ tarpayām<sup>4</sup> viṣṭakṛtprabhūtī siddham ī dhenuva-  
20 rapradānād<sup>5</sup> abhir viṣvā abhiyuja iti janum nīpatya catuñ pradakṣiṇām  
parikṛāmed viṣvabhuje namaḥ sarvabhuje nama ātmane namaḥ para-  
mātmane nama iti<sup>6</sup> dhruvasūktām japtitvā puruṣam udvāsayed om  
bhūṭh puruṣam udvāsāyām y om bhūṭh puruṣam udvāsāyām y om  
25 suvah puruṣam udvāsāyām y om bhūṭh bhuvah suvah puruṣam udvā-  
sayām y udvāsāya yatāpas tad gavotsrījed avabhrītām<sup>7</sup> pra tat te  
adya kim it te viṣṇo paricakṣyām bhūd iti dvābhīyām pratisarām  
viṣrāmsayatidam viṣṇur vi eakrama ity etayārcē caruñ prāśnāt<sup>8</sup>

athāto jyeṣṭhākālpaṇa vyākhyaśyāma! tilatailam ājyaṇ payo dadhi<sup>9</sup>  
saktūn lūjān kṛṣṇān kṛṣṇān vāśānṣīti sāmṛhārān upakalpate<sup>10</sup>  
prosthāpadāyām anurādhāyām vā havīṣyam bhuñjītātha śvo bhūte  
jyeṣṭhām annusmarān utthāya devāgāre rahasyaprdeṣe vā yatra

1. All MSS spell kārtika. — īśādhaphālgunaśārtikā TMG. 2. dvādaśyām  
vā yad vā MG. 3. śuciṛ grhe D. 5. siddhe vā<sup>11</sup> yat Be JTMG, kṛtvā-  
pāyasaṇ siddhe vā B. — vitatam om. BBe JTMG. 6. vidyudgandham  
hīrāmayām (hīrāmayām om. T) Be TMG, vidyudvārṇahīrān<sup>12</sup> B, vidyutvar-  
ṇam hīrān<sup>13</sup> J. 7. BJT abbrev. the Āvāhanāmantra. 9. āsana om. BBe J.  
BBe J TMG. 11. yathopanāyanām<sup>14</sup> BBe. — barhiṣv DBJ. — aśvatthaparne  
DJMG. 12. juhuyat J. 13. pāyasa ījyām upanītya variorūtīn D.  
14. catasi<sup>15</sup> TMG. — ījyāhutir BBe J. — hutva J. — vāsudevāya svāhā<sup>16</sup> | bal-  
bhadrāyeti pāthantaram<sup>17</sup> | balabhadhrāya devāya svāhā viṣṇave T. 16. antah-  
paridhi om. BBe JTMG. — abhyarvayat<sup>18</sup> M. 24. parikṛāmed BBe JMTG.  
23. BTM abbrev. the Mantra. 27. viṣrāmsayet TMG. — etayā caruñ DBBeJ.

evam ghoṣayed viṣṇava ity aham<sup>19</sup> | viṣṇavā 'smīti yāḥ pratibrūyāt  
tasmai śeṣām dadyād<sup>20</sup> | etair eva mantraiḥ prāśnātī<sup>21</sup> | prāśyāpa<sup>22</sup> aca-  
myoñ namo bhagavate vāsudevāyeti dvādaśāśāraṇ jāpitvāvamedha-  
phalām īpnoti sakṛd iṣṭvā sanātanam ity īha bhagavān baudhāyanaḥ.  
5

## Adhyāya 8.

athāto ravikālpaṇa vyākhyaśyāmo<sup>23</sup> | muñḍalām eñtrākām vā goma-  
yena gocarāmāmātrām sthāṇdilām kṛtvāśācatvārīmṣatkṛtvō ravivāre  
tāmrapātre raktagandham<sup>24</sup> raktapuspām vā<sup>25</sup> gṛhṇīḥ surya āditya ity  
āvāhyāsātayenety arghyam dadyāt hārṣasah śuciṣad iti pādyam agnir  
mūrdhety īcāmanīyam<sup>26</sup> | athānām snapayat<sup>27</sup> āpo hi śīhā mayobhuva  
iti tisṛbhīr hīrāyavārṇāḥ śucayah pāvakā iti catesrbhīḥ pavamānah<sup>28</sup>  
suvarjana ity etenānuvākēna mārjāyitvāthādolis tarpayati dhātāram  
tarpayāmī vīdhātāram tarpayāmī arya manām tarpayāmī mitram  
tarpayāmī varuṇām tarpayāmī bhagavantām tarpayāmī hārṣasām tar-  
payāmī pūṣāṇām tarpayāmī parjanyām tarpayāmī viṣvavantām tar-  
payāmīndram tarpayāmī ravīm tarpayāmī etair eva nāmādheyair<sup>29</sup>  
gandhpuspādhūpadipair amuṣmai namo 'muṣmai nama iti<sup>30</sup> | vyāhṛti-  
bhīḥ puruṣam udvāsāyām y udvāsāyām y udvāsāyām y udvāsāyām y  
rimśād<sup>31</sup> | ekavārām arcayitvā kūṣṭhārogi kṣayārogi baddho vimucyate  
bandhād rogi rogañ vīmucyata ity īha bhagavān baudhāyanaḥ.

## Adhyāya 9.

locate manas tatra sthaṇḍilam kṛtvāḥā devayajanollekhanaprabhṛty

ā pranītābhyaḥ kṛtvāgrenaagniḥ jyesthādevim īvāhayati

yasyūḥ simhā rathe yuktā vyāghrāś cāpy anugāminah |

tām imāṇ puṇḍarikākṣīm jyesthām īvāhayām y aham ||

5 ity īvāyenatokakīrtaye namah paralokakīrtaye namah śriyai namo jyesthāyai namah satyāyai namah kalipatnyai namah kālihdayāyai namah kumbhyai namo nikumbhyai namah prakumbhyai namo

jyayai namah śriyai namo varadāyai namah hastimukhāyai namo

vighnapāṇḍadāyai namo vighnapāṇḍadāyai namo ity | athaināṇ snāpa-

10 yati ḥpo hi sīhā mayobhuva iti tībhīr hīraṇyavarnāḥ śucayah pāvaka iti catasbhīhī pavamānah suvarjana ity etenānuvākena māri-

yītvā tair eva nāmadheyair gandhapuspadhūpadipair amusyai namo

musyai namā iti | paridhānaprabhṛty āgnimukhāt kṛvā pakvīj

jubotindro jyesthām anu nākṣatram etītī punonuvalkāyām anūcya

15 purandarāya vṛṣabhbāya dhīṣṇava iti yajyayā juhōtī | athāyāhutīr

upajuhotīnīrāya svāhā jyesthāyai svāhā jyaiśthāyā svāhābhūjītyai

svāhēti | namah su te nīrta iti ḥdbhīr anucchandasam | athā kutsair

juboti | devasya tvā savitūḥ prasave śvinor bāhūbhīyām pūṣṇo has-

tābhīyām bhūr bhuvah suvar om jyesthāyai havir nivedyāmīti havir

20 nivedayat� | athā nīrta balīm kṛtva gandhamālye dve vāsasi nived-

yām dattvānnaṁ ea brāhmaṇebhyo dattvā namah su te nīrta iti

śadhbhīr upasthāya svīṣṭakṛtprabhṛti siddham ā dhenuvarapradānād |

yasyāḥ simhā rathe yuktā vyāghrāś cāpy anugāminah |

tām imāṇ puṇḍarikākṣīm jyesthām udvāsayām y aham ||

25 ity udvāsya jyesthāmāntrām sahasrakṛtva īvātayec chātakṛtvo 'pa-

rimitakṛtvo vā dasāvāram | śākayāvakaḥkaḥsaṁlaphalāśī adhahśāyī

śvo bhūte tathāvābhāryeya śāṇmāśād īrdhvān nityānām acārāt

svāvān kāmān avāpnōtītī āha bhagavān bādhāyānāḥ.

1. sthaṇḍileṇ kulpayitvū athā G. 4. jyesthūm devim (jyesthādevim B) īvāhayāmīty BBe J TMG. 5. ihalokākīrtaye D BBe J. — parolokākīrtaye D BBe, om. J. 6. kapilāpatayai D, kapilāpatyai T. — kapihādīnyayai D, kapilīhādīnyayai T. 7. kṛtyai BBe J. — nikṛtyai BBe, vikṛtyai J, kumbhīyai D, om. T. — prakṛtyai BBe J. 8. jīvāyayai D. — śriyai namo om. D. 9. namah iti tarpayatī ḥpo D. 10. DTM abōren the Māntra. 15. dhīṣṇava om. T. 16. jyesthāyā D. — śrāvīṣṭhāyā T, śrēṣṭhāyā D, Jyesthāyā (?) B, om. B. — prajīpataye svāhēti DBBe. 17. nīrta iti havir aūnām nivedyai athā diśam (l. 20) T. — athā kṛtsnair, variant in D. 19. havir om. DBBe J. 20. bālīm iṛchātī (icchātī BBe) gandhamālyair dve dāstī (vedasiti BBeJ) navedyam (nivedyam BBeJ) TMG BBe. 23. anuyyīnālī D. 24. jyesthātēvīm udvās TMG. — aham om. BBe J TMG. 25. jyesthām sahasra BBe J. 26. dasāvāram BBe T. — śākayāvakaḥkaḥsaṁlaphalāśī BBe (!). — adhāśāyīti TMG. 27. śūnīmāśād TMG. — īrdhvān samūcāvan nityānām īśtūyān D. — īcūyātī TM, īcūyā (?) J, īryān (?) B, Be unreadable, text according to G. 28. iti ha simhā D.

## Adhyāya 10.

athāto viśīyakakalpam vyākhīyāsūyāmō | mūsimāsi caturthīyām īvāhā-  
paksasuyu pañcāmīyām vābhūyudīyādu siddhikāmaṇa rūddikāmaṇa paśu-  
kamo vā bhagavato viśīyakasya bālīm haret | pūrvedyūḥ kṛtaikā-  
bhuktāḥ śūcīr apa īcāmīyātha devayajanollekhanaprabhṛty āgnimukhāt  
kṛtvā daksīnāmukham hastimukham daksīnato brāhmaṇam upavesy- 5  
potthāya daivatam īvāhāyati

vighna vīgñēśvarāgaccha vīghnēty eva namaskṛta |

avighnāya tavāstv adya sādāsmākām bhavān bhavom ||

ity | athā dūrvākṣatasumānomīśram arghyam dādāśīmā ḥpāḥ śīvāḥ śīvātāmāḥ pūtāḥ pūtātāmā medhyā medhyatāmā amṛtā amṛtarasāḥ 10  
pādya arghya arhanīyā abhiśečnīyā acāmanīyā mārjanīyāś ca pra-  
tiśīhyantām pratiśīhātū bhāgavān viśīyakāya namo ity | athā tisro  
athā tūṣṇīm gandhapuspadhūpadipair abhyarcyopatisthate bhūpataye  
namo bhuvanapataye namo bhūtānām pataye namo ity | athā tisro  
viśīyakāhutī juhōtī viśīyakāya bhūpataye namo viśīyakāya svāhā 15  
viśīyakākāya bhuvanapataye namo viśīyakāya svāhā viśīyakāya bhū-  
tānām pataye namo viśīyakāya svāhēti | jayaprabhṛti siddham ā  
dhenuvarapradānād |

apūpām karaṇbhodanasaṅktūn pāyusam ity athāmā upaharati viśī-  
nāya svāhā viśīyakāya svāhā viśīyā svāhā śīvāya svāhāgrāya svāhā 20  
bhūmāya svāhā hastimukhāya svāhā varadāya svāhā viśīyapāṇḍadī-  
bhāyāḥ svāhā viśīyapāṇḍadībhāyāḥ svāhēty | athā bhūtebhīyō balīm  
upahared ye bhūtāḥ pra carantīty | athā pañcasūtrām kāikanām  
haste viśīhītībhīr bādhnātī

3. vā om. BBe. 4. °bhaktīś M, °bhaktīś T, °bhaktīś BBe J. 5. dākṣī-

ṇābhīnukham T. — hastimukham M. 8. avighnāya bhāvān samyak

sadū 'smākām bhava prabho iti D. — bhagavān Be J. — prabho iti T.

9. °mīśram udakām dādātī G. 10. sivalāmāś śīntāś śīntātāmāḥ pūtāḥ

pūtātāmāḥ pūnīyāḥ pūnīyāḥ medhyā medhyatāmā juśītī juśītāmā amṛtā D.

14. mārjanīyāś ca om. G. — pratīghīyātīn BBe J TMG. 13. tūṣṇīm vā

DTMG. — bātāpataye Be J. 14. T adds: bhūtāye namo. — athā catasro

T, iti upasthāya tīsro D. 15. bhūtāpataye BBe J M. — bhūtāpataye namo

viśīyakāya bhuvanapataye svāhā viśīyakāya bhūtānām pataye namo viśīyā-

kāya svībhā viśīyakāya bhūtāye namo viśīyakāya svāhēti T. 19. kārā-

bhodaka° BBe, kārābhām odakām DJ. — athā om. T. — upakīrati BBe J,

also M.S. Sanskrit 106, fol. 100 b, of the "Hof- und Staats-Bibliothek" in Munich.

The passage is quoted by Th. Bloch, Über das Grīhya- und Dharmasūtra der  
Vaikhānasa, p. 6. 22. viśīyapāṇḍadībhāyāḥ BG, also the Munich MS, om. J.  
23. athā om. TMG. — pañca varṇasūtrām T. 24. viśīhītībhīr, thus D (°tībhīr),  
om. BBe J TMG.

vināyaka mahābāho vighnāḥ hanti tavājīñayā |  
 kāmā me sādhitāḥ sarva idāḥ badhnāmī kākānam |  
 athāgnīm pradakṣinām kṛtva pruṇamābhivāḍya vināyakām visarjayati  
 kṛtān yadi mayā prāptām śradhāyā me ganeśvara |  
 5 uttīrtha saganāḥ sādho yāḥi bhadraṇ prasidatō || iti!  
 tasmin ante dvādaśeśu samidhōnopari madhyamām caiya daksi-  
 nōrdhvāsamidhām tathā dādīmādīpaya ājyam parisēcanām visar-  
 janām ca kalpayati.

### Adhyāya 15.

athāto 'rdhamāse 'rdhamāse 'śāmyām brāhmaṇā brahmaśācārīnāḥ  
 10 striyāś ca putrakāmā āyukāmā ārogāyakāmā brahmaśācārīnāḥ  
 saubhāgīyakāmās copavasanty' atha prādoṣe rūdraṇ virūpākṣam sapat-  
 nikām sasutām saganām sapārṣatām āvāyāmīty āvāyā svāg-  
 15 tenābhīnādayati svāgataṇ punarāgataṇ bhagavate mahādevāya  
 virupākṣayā sapatnīkaya sasutāya saganāya sapārṣatākāyety etad  
 āsanām kāptam' atrāstām bhagavān mahādevo virupākṣah sapatnīkāḥ  
 sasutāḥ saganāḥ sapārṣatāḥ ity' atha kūrcām dādāti bhagavato 'yām  
 20 kūrcō darbhāmāyas trivṛd dharitaḥ suvarṇamāyās tam juṣasveti!  
 pratigrīhṇātu bhagavān mahādevo virupākṣah sapatnīkāḥ sasutāḥ  
 saganāḥ sapārṣatāḥ ity' atha sthānāni kāpāyātī mahākālāya namaḥ  
 25 saṅkukārṇāya namo babhrukārṇāya namo nandikeśarāya namo  
 dāṇḍimunḍāya namaś candikeśvarāya namaḥ ity' atha pakvāj juhoty  
 ardrāyā rudraḥ heti rudrasyeti dvābhīyām' athājyāhūtīr upajuhoti  
 bhavāyā devāya svāhēti caturvīṁśatibhīḥ! hayavāhām svīṣṭam iti

svīṣṭakṛtām hutrāgrenaṇām arkaparnesu hutaśeṣam nīdadhātī yo  
 rūdro agnāv iti!  
 sīstair gandhamālyair abhyareya raudribhir ṛghīnīḥ stūnānty āśauś  
 ca stotraī devatām pravāhāyati prayātū bhagavān iṣānah sarvaloka-  
 namaskrī 'nena havīṣā tṛptāḥ punarūgamānam prati!  
 5 ya evām vīḍvān ācārati putravān paśumān bhavati sarvam pāpmā-  
 nam tanati tarati brahmaśātām aṇa punarītyum jayatī ha smāha  
 bhagavān baudhāyanāḥ.

### PRAŚNA IV.

### Adhyāya 2.

āhūtānukrtir baliharāṇānukrtir dhūrtabaliś | caturṣu caturṣu māsesu  
 phālgune māśi śuklapakṣasya sapramyām kṛiyetāpi vā trayodaśyām | 10  
 evam āśādha evām kārttikē! sa purastād evopakalpayate barhīr  
 bailvāni ca pañcādāśedhmadārūni bailvām meksanām paridhīnīs ca  
 śvetarakān gandhamālyām śvetarakātām ca pratisarāṇī śrapayaty  
 apūpān vividhāmīs ca bhākṣyān sthālīpākam ca śrapayaty | athānān  
 20 ādāya sahantevāśibhir grāmāt prācīn vodicīm vā dīśam upaniṣkramya  
 yatrāpās tad gatvā snātāvāpa ācāmya surabhimatyābliṅgābhīr vārunī-  
 bhir hināyavarmābhīr pāvāmanibhir iti mārjayitvāntarajalagato 'gha-  
 marṣanena ṣodāśa prāṇāyāmān dhārāyitvottīrya vāsah pīḍayitvānyat  
 25 prāyataṇ vāsah paridhāyāpā ācāmya devayajānam udānāyatī | athā  
 śūāu dēśe vedīn kurvanti puruṣamātrīm aparimitām vā! tasyāḥ 20  
 pūrvārdhe sthānālām kāpāyitvōdumbaruśākāhām bahuḍārṇām apra-  
 tiśūkāgrām niḥatya darbhāir bhagavate dhūrtāya pratikṛtīm kṛtvā-  
 pareṇodumbaruśākāhām pratīṣṭhātya pratiseṇā saha śākhāyā pari-  
 2. hanī M. — vīgnānam etat[1] tavājīñayā BBēJ, vīgnāmā bhaवadājīñayā D.  
 2. kāmo me sādhitas (vastas (?) T) TMG. — idāḥ vīḍvātībhir ībuddhīnāni  
 kārīkānam BBēJ TMG. 3. athā sāgūkūṇū vināyakām pra° D. — "ābhīvād-  
 2. kārīkānam BBēJ, śraddhāyāt vā gaṇ° D. 5. sādhu BBēJ, sādhu MG,  
 bhāgagāneśvara BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 6. Text according to  
 MG, passage entirely corrupt. — "ōpari mardhāvān pañcāīra dākṣīṇordhvām  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 7. D. ins. sāmīṣyā after tīyam. 8. ca om.  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 9. athāto 'rdhamāse 'śāmyām BBēJ TMG. 10. sūkluṇās ca vīḍhabhākṣyān TMG, annīni (anyūn BBēJ) vīḍhāmīs ca  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 11. sādhanāni puruṣātī D. 12. ca om. TMG,  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 13. śvetarakām gandhamāl-  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 14. apūpānīs ca vīḍhabhākṣyān TMG, annīni (anyūn BBēJ) vīḍhāmīs ca  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 15. gīrīnāt om. TMG. 16. snātātī: thus D, om. BBēJ, TMG. 17. pāva-  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 18. tīrṇ D, sat tīrṇ BBēJ. 19. udānā-  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 20. vīḍikām T. — puruṣamātrām TMG. — aparimitām D.  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 21. kṛtvātībhir ībuddhīnāni  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 22. bha-  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 23. svāhā ity ādībhīs catur° D. — caturvīṁśatī  
 2. kārīkānam BBēJ, sādhu MG, sādha yobhi bhadrām (?) T. — prasīdanom G errata. 24. upavayyate DBēJ.

yajñopavitam paramam pavitram | prajapater yat sahajam pu-  
 rastāt ||  
 āyusyam agriyam pratimūca subhram | yajñopavitam balam  
 astu teja || iti |

5 tenu tvāham pratiigrhṇāmy āyusā brahmaṇā brahma varcasāyey | ap-  
 rādhe vedyai sthaṇḍilām kṛtvolkekhanaprabhṛty ā parvukṣaṇāt kṛtvā  
 vedin śṛṇaty anatidṛśnam | uttareṇāgnim prāgagran darbhān san-  
 sturya teṣu dvandvaṇ pṛyaṇi pāṭrāṇi sādāyitvā tūṣṇīṇi sanskrītābhir  
 adbhir uttānāni pāṭrāṇi kṛtvā visrasyedhmanām trih sarvābhīḥ prokṣya  
 10 darbheṣu daksināto brahmaṇam upaveṣyottarata udapātīṇi nīdhāya  
 pakvam odanāp pāyasan vā yucati | tam abhyukṣyāgnāv adhīṣrayaty |  
 ā paridhānāt kṛtvā samanvārabdhesy antevāsiṣu pradakṣiṇām agnūm  
 pariṣṭeyāhedhmat samidham abhyajyādadhāti  
 imāṇi stomaṇi arhate jātavedase | ratham ivā sam mahemā  
 15 manīṣayā ||  
 bhadraḥ hi naḥ pramatir asya samsady | agne sakhye ma riṣāmā  
 vayaṇi tava || svāhety |

evam evābhṛayaja dvitīyām abhyādadhāti  
 20 yasmai tvam āyajase sa sādhaty | anarvā kseti dadhate suvīryam ||  
 sa tutāvā nainam aśnoty amhatir | agne sakhye mā riṣāmā va-  
 yam tava || svāhety |

evam evābhṛayaja triṇyām abhyādadhāti  
 ákarma tvā samidham sādhaya dñīyas | tve devā havir adanty  
 ādutam ||

25 tvam ādityān ā vaha tān hy uśmasy | agne sakhye mā riṣāmā  
 vayaṇi tava || svāhety |

evam evābhṛayaja caturthim abhyādadhāti  
 30 tat te bhadram. yat samidhaṇi sve dame | somāhuto jarase  
 mṛjayatāmāḥ ||  
 dadhāśi ratnām dravīṇām ca dāśuse | agne sakhye mā riṣāmā  
 vayaṇi tava || svāhety |

evam evābhṛayaja pañcamim abhyādadhāti  
 tap tvā samidham aṅgīro gṛhṇeta vārdhayāmāsi | bṛhacchoṭ  
 yavīṣṭhya || svāhety |

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1. °pacayena na bhāve TMG. 3. pradakṣiṇām āgacchanti om. D. —  
 avābhṛayānti trih BBeJ. — paryanti BBeJ TM. 5. āvābhṛayāmīha BBeJ.  
 6. brahmaṇyaputraḥ BBeJ DTMG. — matibhīś ca DTMG. 7. dhātṛyū D,  
 svadūtrā BJ, svabhrātrā Be. 8. saptāhāṇi jātayaś sāktis DT, jāto yas MG.  
 — jātīyāsaktisaparvarvam (varyam BBe) arimādama (irāṇḍam Be, irāṇḍāna  
 B) BBeJ, saptāhāṇi and arimādama variants in D. — vyāghrāhata MGB,  
 vyāghrāhata B, vyāghrāhata J, vyāghrāhata T (under vyāghrāhā° there  
 is written jagrāha°). 9. mahān dhūrtān BJ, mahādhūrtā G, mahā-  
 dhūrtā M, mahāvaraṇa pārādūrtān T. — putram: thus MTG (T has a  
 second reading: purāṇām), parāṇi D, purāṇām BBeJ. 10. dhūrtasērām  
 BBeJ TMG. — aparyasutāḥ J, parṇasutāḥ B, aparyām sutām M, suvarṇasutāḥ  
 T. — sādasyāḥ BJ. 11. tvām aranye ganthāiś ca D, tvām abhyāmā-  
 gandhaiś ca G, tvām uranyaina M, uranyena T. 12. yajñāmābe śukta (sukte  
 T) vitto (om. T) vītāṇi asaś ca TMG, yajñāma śukro (śukle J) vītto vītāṇy  
 arāś ca jana (arīśā cījana J) BBeJ. 13. dhūrtāḥ prayacchati D.  
 14. sthārṇe D, sambhāya nīla. T. — kṛtīkāputrāya D. — aśi niyogaḥ BM,  
 aśi vi niyogaḥ G. 15. pṛyatām sāsāḥ om. M., visikhāḥ D. — kṛtīkā-  
 putrāḥ DMGT. — bhagavān mānadhūrtāḥ om. D. 17. punarūgāmāmānām BBe.  
 18. bhagavato yam kurco arhanān (kurcohanān M) ca bhagavato yam MG.  
 — darbhāmāyā kūrco trivṛ BBeJ. 23. ca om. TMG. — justātām prati-  
 gṛhyatām BBeJ TMG (cp. II, 13:2.25; II, 16:8.6; III, 10:21.12).

l. 27 and l. 32. 27. adadhāti TMG.

evam evābhṛayajaikāpacayena bhāve namāḥ svāheti sādakṣaṇē pa-  
 riśīṭā | āghāraprabhṛty āgnimukhāt kṛtvā dāvataṁ āvābhṛayanto  
 nṛtyantah pradakṣiṇām āgacchanti triḥ pradakṣiṇām pariyyanti  
 5 yasya siṇhā rathe yuktā vyāghrāś cāpy anugāmināḥ |  
 tam imāṇi putrikāputram skandam āvābhṛayāmīha aham ||  
 āyātū devotāmāḥ kartṛkeyo | brahmaṇyāḥ putraḥ saha mātṛbhiḥ ||  
 dhātṛā viṣekhena ca viśvarupo | juṣṭām bālin sānucaro juṣasava ||  
 saptāhāṇi jātā yah sāktiḥ saptaparvam arindāmām vyāghrāvītām  
 mahādhūrtām prapadye sāṁśītāvratām putraṁ devām varadām pra-  
 padye dhūrtām senām ugrasenām aparnāsutām kṛtīkāputrām sādasyam 10  
 agnēḥ putraṇi sāmayaīr yathoktais cāturmāsīyaiḥ saptāmīm tvām  
 aranyena gandhaiś ca bhāktyā ca yajāma sākṛte vītām vītām aśas  
 ca rājan kāmāṇiḥ ca dhūrtāḥ prayacchā namāḥ śāikarāya namaś ca  
 sūmē namo niagrīvāya namāḥ | kṛtīkāputrāḥ priyātām vīniyogaḥ  
 priyātām sāsāḥ priyātām āgacchāputrāḥ priyātām bhagavān mahā-  
 dhūrtāḥ priyātām namo nama iti | tam āyāntām anumāntrayate svā-  
 gatām punarūgātām bhagavate dhūrtāyāitād āsanām kīptām atrāstām  
 bhagavān mahādhūrtā ity | athā kurcām arhaṇām ca dadātī bhaga-  
 vato 'yam kūrco darbhāmāyās trivṛd dhārītāḥ suvarṇāmāyās tam  
 juṣasvety | ahaśāmī kāmṣe vā camāse vā puspaḥalākṣatāmīrāir 20  
 vārṣīyās tējōmāyēṇāpīdhyārāhāṇīyā apo nīvedāyānta imā āpāḥ śivāḥ  
 sīvātāmāḥ pūrāḥ pūtātāmā medhyā medhyātāmā amṛtā amṛtarāsāḥ  
 pādīyā arghyā abhiṣecāniyā ācāmāniyā mārjāniyās ca tā juṣāntām

pratigr̥hyantām pratigr̥hnātu bhagavān mahādhūrta iti<sup>1</sup> marjayat̄y  
 āpo hi śṭhā mayobhuva iti tīrbhir hiranyavarṇāḥ śucayah pāvakā  
 iti catasribhīḥ pavamānāḥ suvarjana ity etenānuvākena<sup>2</sup> marjayitvā  
 pradakṣinām āvṛtya pratyañi āvṛtya jughanenāgnim upavīṣyānvarab-  
 5 dheśv ījyāhutir juhoti skandāya svāhā kumārāya svāhā bāṇyā  
 svāhā hiranyacūdāya svāhāṅgirase svāhā guhāya svāhā bhadrāsanāya  
 svāhā nilagrīvāya svāhā bhavaputrāya svāhā dhūrtāya svāhā paśu-  
 bhuve svāhā ḡaṣṭhīyai svāhā viśākhāya svāhā samatkumārāya svāhā  
 skandapārṣadebhyaḥ svāhā ḡaṣṭhīpārṣadebhyaḥ svāhēty etair eva nā-  
 10 madheyaiḥ pūrvārdhe juhoty<sup>3</sup>.  
 uttarārdhāt svīṣṭakṛtam avadāyāntahparidhi sādayitvopoththāya dai-  
 vataṁ arcayati gandhapuṣpadhūpadipar amuṣmai namo 'muṣmai nama  
 iti<sup>4</sup> phalodakenānum tarpayāmī anum tarpayāmīt̄ amneānuṣmai  
 svāhānuṣmai svāhēty<sup>5</sup> alra namasyati yan kānam kāmavate tan  
 15 me kāmaḥ samṛdh yatām tasmīn kāme samṛddhe dṛonām upaha-  
 risyāmī kāman vārdhayatv iti<sup>6</sup> kāme samṛddhe dṛonām upaha-  
 risyaty<sup>7</sup> athainām upatīṣṭhate  
 namo bhagavata iti gubyo guhyapatiḥ guhāḥ<sup>8</sup>  
 20 vasur vāsupatiḥ namo dhūrtasvāmī prasidatu<sup>9</sup>  
 mahāyāśa mahāteja mahāseño mālārūpāḥ<sup>10</sup>  
 mahātēpā me bhaktasya pratigr̥hnāt̄ imām balim<sup>11</sup> ity<sup>12</sup>  
 athopavīṣya svīṣṭakṛtam hutvopoththāya devāṇa pravāhavayanto nṛtyantas  
 trir apasalaiḥ pariyanī<sup>13</sup>  
 25 simhavīyāghrasamāyuktāḥ saratho rathinām varah<sup>14</sup>  
 athopavīṣya jayaprabhr̄ti siddham ā dhenuvāraprādānād<sup>15</sup> athainām  
 pratiķitī ādīya śīrasī nīdhāyāvabhr̄thamantrenāpsu praplavāyātīśītair  
 gandhamālyair ātmānām alamkṛtya pratīsaram badhīnāy  
 adityā sukṛtām sūtrām indreṇa trīvṛtām kṛtām<sup>16</sup>  
 30 aśvibhīyām grathito granthī brahmaṇā pratīsaram kṛtām<sup>17</sup>

abhicāraṇām ca kharvāṇām ca yac ca me dusķītām kṛtām<sup>18</sup>  
 servato me bhayaṇām nāstī yāvat sūtrāṇām dharisṛyati<sup>19</sup> ity<sup>20</sup>  
 athānyonyām apāḥ pratigr̥hāyante prīyatām blagavān mahādhūrta  
 ity<sup>21</sup> atha pakvād upādāya prāśnāt̄<sup>22</sup> na strikumārāḥ prāśnīyus<sup>23</sup> toṣya  
 prāśnāmāntra īyur asī viśvāyur asī sarvāyur asī survām āyur asī  
 5 sarvām ma āyur bhūyāt servām āyur gesam iti<sup>24</sup> prāśyāpā ācam-  
 yātīmānām̄ pratyabhīmṛṣate yata indra bhayāmahe svastidū viśas  
 patir iti dīvībhīyāp<sup>25</sup> punāḥ punar avokṣayanta īyusyam varcasyam  
 rāyaspōṣam rākṣoghnām svastīyayānam ḣddhīr ity<sup>26</sup> āhutānukṛitī<sup>27</sup>  
 vyākhyātō baliharāṇānukṛitī<sup>28</sup> devam īvāhya gandhapuṣpadhūpadī-<sup>29</sup>  
 pānaphalodakair abhyarcya namaskṛtya pravāhavayante<sup>30</sup> dhūrtabalin  
 catusru māseṣv evam yajamānāś caturmāṣyānām̄ phalam avāpnotī<sup>31</sup>  
 ha smāha baudhayanaḥ.

1. sarvām̄ ca D. — yatra me B. 2. sarvato vai BBe. — putuṇām BBe  
 3. bhagavān dhūrta B. 4. na strikumārāu prāśnīyātām D. 5. tatprī-  
 śūnamāntra DBBeJ. — TMGD abrev. *the Mantra*. 6. uccanya jāṭharam  
 abhimṛṣati D. 7. avokṣyāyanta BeM, “ante G, avyokṣyāyanta T, avekṣā-  
 yānta (?) B, āvetyāpa J. 9. rāyaspōṣam om. DBBeJ. — ḣddham D.  
 10. dñivatām D, dñivatām B, dñvatām Be. 11. dhūrtabaliś caturmāṣyev  
 TMG. — catusru catusru māseṣv D. 13. bhagavān bodhūyanāl D.

1. marjayat̄y om. D. 2. tīṣṭhīr̄ ... etenānvrākēna om. MG. 4. pra-  
 tyām̄ īdūrtya BTM, om. Be. 5. upājuhoti TMG. — bālāya DT.  
 6. bhadrāsenāy T. 7. nilavīṣāya B. — pasūpātaye TMG, and uceriāt̄ in D.  
 9. saṣṭhyūḥ pārṣadebhyaḥ BI. 10. meksānenopaghātāṇ pūrvārdhe D. —  
 pūrvārdhe ... arcayati om. BBel MG. 11. devatām arcayat̄ etair eva  
 nāmādheyaiḥ gandha<sup>o</sup>D. 12. gandhapuṣpadhūpadīpānām̄ phalodakenānum  
 namo 'muṣmai nama ity aumenānuṣmai svāhānuṣmai svāhēti phalodakenā-  
 num tarpayāmī amūm tarpayāmīt̄ BBel. 14. GM add.: tilodakenānum  
 tarpayāmī amūm tarpayāmīt̄. — nātra TMG, tān alra J, tān na Be.  
 18. namo bhavodhava iti guho guhyapatiḥ bhāraḥ (guhāḥ BBel) DBBeJ  
 21. me: *thus* D; mama TMG BBel. 22. dñivatām DBBeJ. 24. °sāmyuktaḥ  
 BBel, simhensvāyāghrasaṇyuktas T. 27. pratiṇām T. 29. adityādhi-  
 tam BBel, ādityā kṛtikā TMG. 30. grandhi TM, grandhīr D.

## TRANSLATION.

### PRAŚNA II.

#### Adhyāya 13.

Now we shall explain the ritual for the consecration of Viṣṇu'.

On the twelfth or eleventh (day) under Śravānā or [under ...], and whichever other lunar mansions are auspicious, on these (occasions the ceremony has to take place).

5 On the preceding day he should serve food to an even number of Brāhmaṇas, and should cause them to say: "An auspicious day! Hail! Good luck!" He should make at nightfall (of that day) an image of Viṣṇu, resting on gold, with the five products of a brown cow, with gold, barley, blades of Dūrvā grass, and leaves of Ficus religiosa and Butea Frondosa; and he should sprinkle it with water, (reciting the) three (verses): 'āpo hi śṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses): 'hiranyavarnāḥ śucayāḥ pāvakāḥ', etc. (TS, V, 6, 1, a), (and) the chapter 'parvamāṇaḥ suvarjanāḥ', etc. (TB, I, 4, 8), with the Vyahṛtis.

15 Barley and blades of Dūrvā grass, mixed with flowers, fruit and unhusked grain he lays down at the feet (of the image, reciting the verse): 'idam viṣṇur vi cakrām', etc. (TS, I, 2, 13, c). He ties a cord (round the right hand of the image, with the verse): 'rakṣoḥanāṇa vājīnām', etc. (TS, I, 2, 12, g).

20 Then (he covers the image) with a (new) unwashed garment, crowns it with a wreath of Kuśa grass, and leaves it during the night in one of the following: a river, a pool, a waterfall, a pond, or a sacred bathing place, (after having recited the verse) 'ava te heḍah', etc. (TS, I, 5, 11, i), (and) 'ud uttānam', etc. (TS, I, 5, 11, k).<sup>1)</sup>

25 Now on the following morning four Brāhmaṇas, having bathed, and having clothed themselves in a (new) unwashed garment, should set up the image, (reciting the verse), 'ut tīṣṭha brahmaṇas pate', etc. (TA, IV, 2, 1).

Then he should establish it in a pure place.

Taking the cow's urine, with the Gāyatrī; the cowdung, (with the text) 'gandhadvārām' (TA, X, 1, 10); the milk, (with the verse) 'ā pyārasva' (TS, I, 4, 32); the sour milk, (with the verse) 'dādhi-krāvṇāḥ' (TS, I, 5, 11, b); the clarified butter (with the formula) 'śukram asi, jyotiḥ asi' (TS, I, 1, 10, o); the decoction of Kuśa grass (with the formula), 'devasya tvā' (TS, VII, 1, 11, a).<sup>2)</sup> These are called the five products of the cow.

Here he says:

'Of a brown cow the milk is best, of a white one the sour milk, of a red one the clarified butter is best, of spotted and black ones the two remaining products'.

With that (mixture, the pañcagavya), he bathes (the image, reciting the eight verses beginning with), 'ā vo rājanām' (TS, I, 3, 14, b—i).

With a jar filled with a decoction of the bark of all trees used in sacrifice, (namely), śāmi (Prosopis Spicigera), palāśa (Butea Frondosa), khadira (Acacia Catechu), bilva (Aegle Marmelos), aśvattha (Ficus Religiosa), vikārikata (Flacourtie Sapida), nyagrodha (Ficus Indica), panasa (Artocarpus Integrifolia), amra (Mangifera Indica), śīriṣa (Acacia Sirissa), and udumbara (Ficus Glomerata), he sprinkles the image, reciting this (chapter), 'aśvatthe vo niṣadānam' (TS, IV, 2, 6, e—u).

With a jar filled with pearls, jewels, silver, and copper, immersed in water, he sprinkles (the image), reciting the above-named (verse), 'hiranyavarnāḥ', etc. (TS, V, 6, 1, a).

With a sharp (instrument of) gold he should form the eyes<sup>2)</sup> (with the formula), 'tejo 'si' (TS, I, 1, 10, j).

Now having performed the ceremonies from the marking off of the place of sacrifice, up to the end of the Agnimukha, he offers burnt oblations, cutting off portions of the cooked food, reciting the two (verses), 'viṣṇor nu kam', etc. (TS, I, 2, 13, i), and 'paro mātīnā', etc. (TB, II, 8, 3, 2).

Reciting the Puruṣa-hymn (TA, III, 12) he should offer oblations of clarified butter; (reciting the verse), 'idam viṣṇur vi cakrām', etc. (TS, I, 2, 13, e) he should touch both feet (of the image).<sup>3)</sup>

Again he should offer oblations with that (same hymn; reciting the verse), 'viṣṇor nu kam', etc. (TS, I, 2, 13, i) he should touch the place of the navel (of the image).

1) The same verses: BDh, IV, 5, 12; BGps, V, 3, 10 (in D). Likewise in nearly the same form: Matsyapurāṇa, adhy. 267 (devasneyanam), sl. 5—6.

2) Cp. Appendix III.

Again he should offer oblations with that (same hymn; reciting the verse), 'ato devā avantu nah', etc. (RV, I, 22, 16<sup>1</sup>) he should touch the head of the image.

Again he should offer oblations with that (same hymn, and) he should then touch the whole body (of the image), reciting the Purusa-hymn.

At the end of the sacrifice he should place (the image) in a standing position (reciting the verse), 'ud u tyāñ jāśvedasam', etc. (TS, I, 2, 8, 9<sup>2</sup>); he should take it into the temple of the god 10 reciting the Śakuna-hymn<sup>3</sup>) ('Kanikradat', RV, II, 42), he should lay down pearls, jewels, coral, gold, and silver on the pedestal, and he should place Viṣṇu (on the pedestal, reciting the verse), 'ato devā avantu nah', etc. (RV, I, 22, 16).

Now he places in readiness<sup>4</sup>) perfume, flowers, incense, and a lamp, stands before (the image), and performs the invocation, with the Vyāhṛtis, preceded by the syllable 'Om', singly and in combination: 'Om bhūḥ, I invoke Puruse, Om bhuvah, I invoke Puruse, Om suvah, I invoke Purusa, Om bhūr, bhuvah, suvah, I invoke Purusa'.

Thus having invoked (the deity), he sprinkles (the image) from a jar filled with water and pearls. 'By means of the Praṇava he should support the Brahman',<sup>5</sup>) thus it is declared in the Veda.

With the Praṇava he offers (the god) a bundle of Kuśa grass (as a seat).

From a jar which contains (water and) Durvā grass, *Evolvulus alsinoides*, *Panicum Frumentaceum*, and lotus leaves, he offers the water for washing the feet<sup>5</sup>).

From a jar which contains (water and) a mixture of cardamom, cloves, *Pimenta Acris*, and camphor, he offers the water for rinsing 30 the mouth.

As arghya he offers: water (and) milk, with tips of Kuśa grass, unhusked barley corns, and white mustard seeds.

The water for washing the feet, the water for ācamana and the arghya he offers (with the formula), 'These waters are beneficial, 35 very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pāḍya, for ācamana, for arghya; may they be welcome, may

they be accepted, may the Lord, the great Viṣṇu, accept (them), adoration to Viṣṇu.

(Reciting the verse), 'idam viṣṇur vi cakrane', (TS, I, 2, 13, e).

He unties the cord.

He performs obeisance to the deity, and then gives the perfume (reciting), 'These perfumes are beautiful, heavenly, adorned with all perfumes, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept (them), adoration to Viṣṇu'.

He gives the garland, (reciting), 'These garlands are beautiful, 10 heavenly, adorned with all garlands, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

He gives the flower, (reciting), 'These flowers are beautiful, heavenly, adorned with all flowers, purified by Kuśa grass, purified by the rays of the sun. May it be accepted, may the Lord, the great Viṣṇu accept it; adoration to Viṣṇu'.

He gives the incense, (reciting), '(This) incense is the sap of trees, rich in incense, the best incense, to be smelled by all creatures; let this incense be accepted. May the Lord, the great Viṣṇu, 20 accept it, adoration to Viṣṇu'.)

He gives the lamp, (reciting), 'Light, brightness, and splendour, always dear to the gods, may this lamp, shining on all creatures, be accepted. May the Lord, the great Viṣṇu, accept it; adoration to Viṣṇu'.

Now he gives flowers, pronouncing the twelve names. Having satiated the god with these same (names, he should offer as) oblations, boiled rice with sesamum seeds, rice milk, boiled rice with treacle, and boiled rice with curcuma.

The rice milk he should offer (with the formula), 'pavitrāñ te 30 vittām', etc. (TA, I, 11, 1). Of the boiled rice with treacle he should offer a full dish, poured over with ghee. He should offer an oblation of ghee mixed with boiled rice and sesamum, (with the formulas), 'To Vasudeva svāhā; to Saṅkarṣaṇa svāhā; to Pradyumna svāhā; to Aniruddha svāhā; to Śānti svāhā; to Śrī svāhā; to Sara-

1) The hymn does not occur in the texts of the Black Yajurveda.

2) Cp. Vāk. Gs. IV, 11; (Appendix, p. 61, 9).

3) This translation of ākāśorūpikūṭi is uncertain.

4) This seems to be a quotation from an Upaniṣad, cp. Introd. p. xxix, note 2.

5) For this sūtra and the two following cp. Appendix IV.

svātī svāhā; to Puṣṭi svāhā; to Viṣṇu svāhā'; (and the verses), 'viṣṇor nu kam', etc. (TS, I, 2, 13, *i*), 'tad asya priyam', etc. (TB, II, 4, 6, 2), 'pra tad viṣṇuh', etc. (TB, II, 4, 3, 4), 'paro mātrayā', etc. (TB, II, 8, 3, 2), 'vi cakrame', etc. (TB, II, 4, 3, 5), 'trir 5 devah', etc. (TB, II, 4, 3, 5), (and) with the twelve names (in the formula), 'To (god) so and so svāhā, to (god) so and so svāhā'.

(The ceremonies) which begin with the sacrifice to Agni Svāstakṛt, and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

10 Now he performs the Bali-offering of all oblations, (saying), 'Thee, the only one, the first created, the Purusa, existing of old, Nārā-

yāna, the all-creating, we worship with sacrifices. For thou art the performed sacrifice, (thou art the sacrifice) to be performed. Accept the sacrifice by thyself in thyself'.

15 Now he lays down in front of the fire on Aśvattha leaves the remains of the offering <sup>1</sup>), (saying), 'Bhūr, Bhūvar, Suvaḥ, Om'.

Twice or four times he circumambulates (the image and) the fire, turning his right side towards it, (saying), 'Adoration to Viśvabhuji;

adoration to Sarvabhuji; adoration to the Ātman; adoration to the

20 Paramātman'.

A religious student or a householder should feed with boiled rice with curcuma twelve Brāhmaṇas, who have restrained their passions <sup>2</sup>).

This is the ritual for the consecration.

#### Adhyāya 14.

Now we shall explain the rite of the daily worship of Mahāpurusa. 25 Clean and pure (himself), he should in a pure and suitable place, which he has smeared with cowdung, make an image (of the god),

and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Ma- hāpurusa (with the formula), 'Om bhūḥ, I invoke Purusa; Om bhū- 30 vāḥ, I invoke Purusa; Om suvāḥ, I invoke Purusa; Om bhūḥ, bhuvāḥ, suvāḥ, I invoke Purusa'.

Having invoked (the god), he should give him a seat of Kuśa grass, (with the formula), 'May the Lord Mahāpurusa come hither'.

1) The practice of laying down the remnants of the offering on the leaves of a particular tree, generally with a Mantra addressed to Rudra, is exclusively found in Baudhāyana. Cp. III 6, III 15, and W. Galand, Über das Riuelle Sturm des Baudhāyana (Leipzig 1903), p. 31.

2) This stūtra shows that the consecration may be performed by a Brāhmaṇa as well as by a Gṛhaṣṭha, for the person who provides the Brāhmaṇa with food is the same as the one who performs the ceremony.

Having consecrated the sacrificial vessel by reciting the verse addressed to Savitṛ, and having cleaned it, (he should fill it), straining the water through the pavitra'). Again with the same (verse) having consecrated the water together with the pavitra, he should cause (the god) to look at the sun, (chanting the word) 'Om', (and holding it) as long as his breath lasts.

Of that (water) he should give the water for washing the feet, (with the verse), 'trīṇī padā vi cakrame', etc. (TB, II, 4, 6, 1). Now having removed the remnants of the offering, pronouncing the Vyāhṛtis, he should give the arghya, (reciting the verse), 'īdān 19 viṣṇur vi cakrame', etc. (TS, I, 2, 13, *e*).

The water for ācamana, (reciting the verse), 'divo vā viṣṇo', etc. (TS, I, 2, 13, *h*).

Then he bathes him, (reciting the) three (verses), 'āpo hi śṭhā mayobhūvah', etc. (TS, IV, 1, 5, *b*); the four (verses), 'hīrāṇya- 15 varṇāḥ', etc. (TS, V, 6, 1, *a*), (and) the chapter, 'pavamāṇah', etc. (TB, I, 4, 8); (then with the verse), 'brahma jajñānam', etc. (TS, IV, 2, 8, *d*), the verse (called) 'Vāmadevī' <sup>3</sup>), (and) the 'Yajuhpa- vīta' (TS, I, 2, 1, 1).

Now he satiates (the god) with water, (saying), 'I satiate Kēśava, — Nārāyaṇa, — Mādhava, — Govinda, — Viṣṇu, — Madhusūdana, — Trivikrama, — Vāmadeva, — Śridhara, — Hrisikēśa, — Padma- nābha, — Dāmodara'.

Having satiated him (while pronouncing) these names, and having sprinkled water from the left to the right with the Vyāhṛtis, he should give with the Praṇava the garment; with the Sāvitrī the sacred thread; (with the verse), 'īdān viṣṇur vi cakrame', etc. (TS, I, 2, 13, *e*) the water for ācamana; (with the verse), 'gāndhadvā- rāṁ', etc. (TĀ, X, 1, 10) the perfume; (with the verse), 'īrāvati', etc. (TS, I, 2, 13, *f*) the unhusked barley corns; (with the verse), 30 'tad viṣṇoh', etc. (TS, I, 3, 6, *l*) the flower; with the Sāvitrī the incense; (with the verse), 'ud dipyasya', etc. (TĀ, X, 1, 4) the lamp; (with the formula), 'devasya tvā', etc. (TS, VII, 1, 11, *a*) the oblation of havis.

Then he should give him flowers, pronouncing the twelve names. 35 He should recite (the verses which have) 'trīṇī padā vi cakrame' as introductory verse, (and the words) 'sumṛḍikā bhavantu nah' at the end (TB, II, 4, 6, 1—3) <sup>3</sup>.

1) The pavitra consists of two Kuśa-blades used as strainers.

2) Vāmadevi is the hymn, 'kāyi nas citra u bhuvat' (TS, IV, 2, 11, *a*).

3) The following five verses are meant: trīṇī padā, tad asya priyam, kruvāda, imī brahma, upa nah sūnāvah.

Then they praise him with hymns relating to Viṣṇu from the Rk, Yajus, Sāma, and Atharva Veda.

He should dismiss Puruṣa with the Vyāptis, 'Om bhūḥ, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss Puruṣa; Om bhūr bhuvah suvah, I dismiss Puruṣa, Om, may the Lord, the Great Puruṣa, depart.'

In temples which possess an image (of Mahāpuruṣa) the entire (ritual) is the same, except for the invocation and the dismissal (which are in this case not needed). 'This they declare to be the 10 great means of obtaining prosperity', thus speaks the venerable Baudhāyana.

### Adhyāya 15.

Now I will proclaim the excellent bathing of Viṣṇu.

In front of the temple the wise man <sup>1)</sup> should make a shed for the bathing, and in the middle of the shed he should install an 15 altar. Where the god has a permanent abode, an altar is not (needed). (1—2).

Near that (altar), in the place destined for them, is the best place (of standing) of the jars. The number of these is nine; one places them while pronouncing the Pranava. (3). Whatever is done on this occasion, has to be performed while pronouncing 20 the Pranava. The placing of the jars begins in the east and ends in the north-east. (4).

In this way <sup>2)</sup> every act has to be performed. The wise man should finally place the ninth jar in the middle, and all jars he should place on bunches of Kuśa grass, which are resting on a 25 layer of rice <sup>3).</sup> (5—6).

On the failure of this (rice) every cultivated kind of grain <sup>4)</sup> is

1) 'The wise man', i. e. he who knows how the ceremony has to be performed.

2) 'In this way', i. e. 'pradakṣinam', from the left to the right. Ch. W. Caland, *Een Indogermanisch Lustratiegebruik*, (Versl. en Meded. der Kon. Acad. van Wetensch., Afd. Lett., 40 Reeks, vol. II, p. 276 ff.).

3) This practice is still current in South India. Cp. *Bombay Gazetteer*, vol. XV, part I, p. 126, (a description of the marriage-ceremonies among the Havig Brāhmaṇas): '... the priest worships Lakṣmi, the goddess of riches, by placing on a heap of rice piled on a plantain leaf a copper pot containing some silver or gold coins and topped with a coconut resting on mango leaves.'

4) Cp. *Bṛhadāraṇyakopaniṣad* VI, 3, 32 (ed. and transl. Böhlingsk 1889):

'deśa grāmyāni dhānyāni bhavanti | vrīhiyavāḥ | tilamāṣāḥ | anupriyāvāḥ | godhūmāś ca | mastūrāś ca | khalvāś ca | khaṇḍukulāś ca |.'

'Es gibt zehn angebaute Getreidearten: Reis und Gerste, Sesam und Bohnen.'

here prescribed (i. e. allowed). He should fill all (eight) jars with cristal-clear water, but the middle one with the five products of the cow. Then he places on all (jars) a bunch of Kuśa grass and covers them with platters. (7—8). With the nine platters, which should not be empty, he should always perform the action of these 5 (jars), (9), putting rice corns into them.

In due order the wise man should worship all jars with perfume, flowers, etc.

Having invoked Paramātmā at the right moment with the invocation described above, having caused the god to come to the altar, 10 and then having thus worshipped him from every quarter with unhusked grain, he should place the god, whom he has caused to

come, immediately on the altar, in a spot which he has smeared with another (quantity of) cowdung, (and) which is sprinkled with unhusked barley corns, grain, and rice; so that he (the god) is 15 sitting in that place, facing the east.

But in case there is a permanent abode of the god, no invocation is prescribed. (10—13).

There, in the continuous presence of the god Paramātmā, he should give in due order the seat, etc., using (as Mantra) the Puruṣa-hymn. (14).

Then seizing the (middle) jar, he should first perform the ablution.

The following Mantras have to be remembered when bathing Paramātmā: the Viṣṇu-hymn (TS, I, 2, 13, *i*), the seven (verses, viz. the three beginning), 'āpo hi' (TS, IV, 1, 5, *b*), (and the four verses 25 beginning), 'mirāyavarnāḥ' (TS, V, 6, 1, *a*), and the chapter, 'pavamāṇāḥ', etc. (TB, I, 4, 8); all these are the generally prescribed (Mantras for the bathing). (15—16). The wise man should not use

any Mantra which has not been enumerated above.

Having performed in that (manner) the bathing of Puruṣa according to the rules, he should give (the god) milk and food, and he should complete the rest, what may relate to the constant divine worship of the bathing with the jars. (17—18).

Three (other Mantras) are also prescribed for the bathing: after the Mantra, 'brahma jajñānam', etc. (TS, IV, 2, 8, *d*), he should use (the verse called), 'Vāmadevī' (TS, IV, 2, 11, *a*), and the 'Yajuhpavitra' (TS, I, 2, 1, 1). The chapter, 'pavamāṇāḥ' (TB, I, 4, 8) should always be used.

All this he should perform; at an equinoctium (i. e. at the be-

Panicum miliaceum und Panicum italicum, Weizen, Linsen, Khalva, und Dolichos uniflora.'

ginning of an *ayana*, half-year), at the passage of the sun from one zodiacal sign into another, at an eclipse of sun or moon, and at the interruption of the worship (of the god) at some time or other, it should take place; also at the occasion of any other inauspicious sign, (or) after a bad, fear-inspiring dream. (19—21).

First he should perform the bathing (himself), then complete tranquility (i. e. absence of malicious influence) will reign. At the occasion of an *ayana* he should celebrate a festival; (then) he will be freed from all his sins. (22). In this world and in the here-after his happiness increases; later he who has bathed Kṛṣṇa, the benefactor of the world, will undoubtedly be absorbed in Viṣṇu. Thus speaks the venerable Baudhāyana.

### Adhyāya 17.

Now we shall explain the rite of the daily worship of Mahādeva. Clean and pure (himself) he should in a pure and even place, 15 which he has smeared with cowdung, make an image (of the god), and having worshipped that with unhusked barley-corns and flowers in due quantity, together with flower-water, he should invoke Mahādeva (with the formula), 'Om blūḥ, I invoke Mahādeva', etc. 'May the Lord Mahādeva come hither'.

Having consecrated the sacrificial vessel by reciting the Yajus-verse, 'yo rudo agnau' (TS, V, 5, 9, *i*), and having cleaned it, (he should fill it), straining the water through the pavitra. Again with the same (verse) having consecrated the water together with the pavitra, he should cause (the god) to look at the sun, (chanting 25 the word) 'Om', (and holding it) until he loses his breath. Of that (water) he should give the water for washing the feet, (with the formula), 'pādyan' <sup>1</sup>).

Now he removes the remnants of the offering, gives (him) *aghrya* and *ācamaniya*, and then bathes him, (reciting) the three (verses), 30 'āpo hi śṭhā mayobhuvah', etc. (TS, IV, 1, 5, *b*); the four (verses), 'hiranyavarnāḥ', etc. (TS, V, 6, 1, *a*), (and) the chapter, 'pāvamānah', etc. (TB, I, 4, 8); (then with the verses), 'brahma jajñānam', etc. (TS, IV, 2, 8, *d*), 'kad rudrīya', etc. (TA, X, 17), the 'Tvaritarudra' (TA, X, 16—18) <sup>2</sup>), the 'Vāñadevi' (TS, IV, 2, 11, *a*), the 'Ya-juhpavitra' (TS, I, 2, 1, 1), (and) 'āpo vā idam', etc. (TA, X, 22) he should perform the ablution.

Then he sprinkles water from the left to the right with the Vyahṛtis, lays down the pavitra at the heel (of the image), and satiates (the god) with water, with the eight (names in the formula), 'I satisate god Bhava, — Śarva, — Isāna, — Paśupati, — Rudra, — Ugrā, — Bhīma, — Malān'.

'Om, adoration to Rudra, Tryambaka', (with this formula) he should give the garment and the sacred thread.

With the eight (names in the formula), 'Adoration to god Bhava', (etc.), he should give eight flowers. With the (verses called) 'Tvaritarudra' (TA, X, 16—18) he should 10 give the perfume, the flower, the incense, and the lamp. The oblation of clarified butter (with the formula), 'devasya tva', etc. (TS, VII, 1, 11, *a*). (With the verse), 'tryambakam', etc. (TS, I, 8, 6, *i*), he should

sprinkle (the image with water).

Having said, 'amṛtopastarāṇam asi' (TA, X, 32) as introductory formula, he should lay (before the image) as havis (offering) any sweet substance which is not prohibited, (and) bulbs, roots and fruit.

Having sat down for a moment without looking (at the image), he removes the offering, (saying), 'I remove the havis (offering)'. 20 Having said, 'amṛtāpidhāṇam asi' (TA, X, 35) as introductory formula, he should give the water for ācamana, (reciting the verse), 'tryambakam', etc. (TS, I, 8, 6, *i*).

Having worshipped (the god) in every way, with the eight (names in the formula), 'Adoration to god Bhava', etc., he gives the perfume, etc., (with the formula), 'Adoration to god so-and-so; adoration to god so-and-so'.

With hymns relating to Rudra from the Rk, Yajus, Sāma, and Atharva Veda, and with hymns of praise attributed to Rsis, they extol him.

Making an obeisance, he dismisses (the god with the formula), 'May the Lord Mahādeva depart'.

In places where there is a (permanent) Liṅga (the ritual is similar), except for the invocation and the dismissal. 'This they declare to be the great means of obtaining prosperity', 35 thus speaks the venerable Baudhāyana.

### Adhyāya 18.

Now we shall explain the rite of the worship of the bathing of Rudra.

First having bathed in a (holy) bathing-place, having left the kātrayenoktāmānī mārtāñānī tvaritarudrākhyū mantrākālpesu prasiddhā.

1) Cf. Hir. Gs. I, 12, 18: 'The water for washing the feet.'

2) Cf. Sāyaṇa, comm. on TA, X, 18 (ed. Bibl. Indica, p. 339): aneūnūvū-kātrayenoktāmānī mārtāñānī tvaritarudrākhyū mantrākālpesu prasiddhā.

water, and having put on a (new) unwashed garment, the religious student, pure, and fully prepared (for the sacrifice), dressed in white, should make an image of *Íśāna*. Standing in a spot south-west of that (image), looking towards it, he should assign a place in himself (i. e. in his body) for the deities (to preside in, with the words), 'May Brahman abide in the organ of generation; may Viṣṇu abide in the two feet; may Hara abide in the two hands; may Indra abide in the two arms; may Agni abide in the stomach; may Śiva abide in the heart; may the Vāsus abide in the throat; may Saras-  
10 vati abide in the mouth; may Vāyu abide in the nostrils; may Candra and Āditya abide in the two eyes; may the Asvins abide in the two ears; may the Rudras abide in the forehead; may the Ādityas abide in the skull; may Mahādeva abide in the lock of hair; may Piṇḍik abide in the back; may Śūlin abide in front;  
15 may Siva and Sainkara abide on both sides; may Vāyu abide on all sides; may Agni, surrounded by garlands of flames, abide on all sides; may all deities abide in all limbs each in the right place. May they protect me.'

Having stroked his limbs in the sequence (of the text which he  
20 now recites), 'agnir me vāci śritah', etc. (TB, III, 10, 8, 4), he should worship (the god) with perfume, unhusked grain, leaves, flowers, and a lamp.

Now he prays to him, (saying), 'Thou art honoured by men, by the blest, by the gods, Asuras, etc. I honour thee to the best of  
25 my power; favour (me) Maheśvara'. And (with the verses beginning with), 'triyambakam', etc. (TS, I, 8, 6, i).

Now he invokes him (with the verses), 'May the fallow steeds, the harmonious ones, bring thee hither, together with the white horses, the bright, wind-swift, strong ones, that are quick as thought.  
30 Come quickly to my offering, Sarva! Om').

In case there is a permanent (altar), the invocation is omitted. Now he gives him a seat, (reciting the text), 'sadyojoṭām', etc. (TA, X, 43); the water for washing the feet (with the text), 'bhāve  
bhāve', etc. (TA, X, 43); the arghya (with the formula), 'Adoration  
35 to Bhavodhava', (l. c.); the water for ācamana (with the formula), 'Adoration to Rudra'.

Then he bathes him with the five products of the cow, (reciting the three (verses), 'āpo hi śṭhā mayobhuvah', etc. (TS, IV, 1, 5, b);

the four (verses), 'miranyavarnāḥ', etc. (TS, V, 6, 1, a), the chapter 'pavamāṇah', etc. (TB, I, 4, 8); (and the verses), 'brahma jajñānam', etc. (TS, IV, 2, 8, d); 'kṛad rudrāya', etc. (TA, X, 17); 'sarvo vai', etc. (TA, X, 16); 'kṛayā naś citra ā bhuvat', etc. (TS, IV, 2, 11, a; cp. p. 33 note 2); 'āpo vā idam', etc. (TA, X, 22); with these 5  
verses he performs the ablution.

Then he satiates (the god with water, with the eight names), '(I satiate god) Bhava', etc. (With the formula), 'Adoration to Vāmadeva'<sup>1</sup>), he offers the garment; (with) 'Adoration to Jyestha', the sacred thread; (with) 'Adoration to Kāla', the perfume; (with) 'Adoration to Kālavikaranya', the unhusked grain; (with) 'Adoration to Balavikaranya', the flower; (with) 'Adoration to Sarvabūtadāmanā', the lamp; (with) 'Adoration to Manomāna', the 15 naivedya, at the right moment. Then he offers him eight flowers, with the eight Mantras, 'Adoration to god Bhava', (etc.). Then he worships the Rudra-manifestations of (the god, reciting the text), 'aghoreśhyo tha ghorebhyyah', etc. (TA, X, 45). Then he should mutter the Rudragāyatrī, (viz.), 'tat puruṣaya 20 vidmahe', etc. (TA, X, 46). He should recite this Rudragāyatrī one thousand times, (or) one hundred times, (or) any number of times, (but) at least ten (times).

He then pronounces the blessing (with the verse), 'íśānah sarvavidyānam', etc. (TA, X, 47).  
Now pouring water from a jar with a continuous stream on the head of (the image), he should mutter the eleven chapters (beginning with), 'namas te rudra manyave', (Śatārudriya, TS, IV, 5, 1–11); the three chapters (beginning with), 'sarvo vai rudrah' (TA, X, 16); the five chapters (beginning with), 'imā rudrāya'<sup>2</sup>, and 30 other Mantras relating to Rudra he should mutter, as many as he knows.  
Thus he should mutter eleven times.

At the end of every muttered passage he should mutter a single one of the eleven chapters (beginning with), 'agnāviṣṇu sajōṣas'<sup>3</sup> (TS, IV, 7, 1–11).

1) The following series of Mantras occurs TA, X, 44, where 'śresthāya namah' is found after 'jyesthāya namah', and 'baltāya namah' after 'bali-

1) The verse occurs Hir. Gs. II, 8, 2. The translation is that of Oldenberg in SBE XXX.

2) 'imā rudrāya' is not TS, IV, 5, 10, <sup>c, sqq,</sup> as the text has there, 'imānū rudrāya'; the other Samhitās (RV, I, 114; VS, 16, 48) have 'imā'.

At the end of all (ceremonies) he should again worship (the god).

The (manner of) worship has been explained (above).

This rite of worship of the bathing of Rudra should be performed by one who is desirous of the destruction of sin, of deliverance from illness, of prosperity, of absence of passion, of deliverance (of the soul), of long life, and of health. Acting thus he obtains all these (blessings).

As naivedya he gives a great oblation (consisting of) rice boiled in milk, etc.

10 His teacher he presents with a fee of ten cows with their calves, adorned with gold, together with a bull; in the absence of these he should give a fee (consisting of) one cow. Thus speaks the venerable Baudhāyana.

### Adhyāya 19.

Now we shall explain the rite of the second consecration.

15 Under the above-named Nakṣatras, and whichever other Nakṣatras are auspicious, in the bright half of the month, during the northern course of the sun, in the beginning of the spring or the other seasons, in case he has consciously interrupted the adoration of (the god), who has been consecrated before, during one or two days or during one or two months, or in case he has touched a Śūdra or a woman during the menses or such like, (on these occasions he should perform the ceremony).

On the day preceding (it) he should serve food to an even number of Brāhmaṇas, and should cause them to say, 'An auspicious day!

25 Hail! Good luck!'

Having placed (the image) in water at nightfall, (and having left it there during the night), he should on the following morning raise it, and he should place (near it) two jars, filling the one with the five products of the cow, and the other with clear water in which 30 nine pearls have been placed.

Thereupon he should bathe (the god).

Having bathed (him, reciting) the Purusa-hymn and the Mantra relating (to the god he worships), he should offer him eight thousand or eight hundred or twenty-eight flowers.

35 Having worshipped to the best of his ability, he should offer rice boiled with treacle.

If he acts thus he obtains absence of evil influence.

The bathing has to take place in case one has wilfully interrupted the worship.

It is declared that welfare and prosperity fall to the share of one who acts thus.

In this way he should consecrate (the image) with the Mantra of the second consecration').

Thus speaks the venerable Baudhāyana.

### Adhyāya 22.

Now at the performance of Pūjā of the two great gods, the offering of a seat, of water for washing the feet, of arghya, and of water for ācamana, everywhere takes place with (the recital of) the two (verses), 'trīṇi pada vi cakrante', etc. (TB, II, 4, 6, 1), (or), 'triyambakam yajāmahe', etc. (TS, I, 8, 6, 7), in accordance with the 10 characterizing word <sup>3</sup>). And the Pūjā of these two (gods) is performed everywhere in observance of the instructions (originated) from the (religious) practices of the three highest castes, as there does not exist a prohibition which is generally accepted.

Thus spoke Baudhāyana.

.....<sup>3</sup> (then) he becomes the companion of these two (gods), and dwells in their world.

If he acts thus (during a period) exceeding thirty years (?), then he attains, with his people, to the highest abode of the two gods, called Brahman.

One who is devoted (to the gods), and those who know thus <sup>4</sup>, should give to (the person) who teaches (him this Pūjā), or to the one who performs it (for him), if he is a Brāhmaṇa, one hundred māṣas (of gold); if he is a Kṣatriya, he should give him one thousand; and if he is a Vaisya, he should give in proportion to his charity. 25

No woman or Śūdra should perform (this Pūjā).

If they perform (it), (then only) in case they have obtained their

1) Perhaps one ought to read here: 'evam punahpratisthāmantreṇa pratipadayed'. All MSS have 'punaḥpratisthāmantreṇa'; the reading 'pratipadayed' is found in TMG. The translation would be: 'In this way he should accomplish the renewed consecration with a Mantra'. But even so the meaning of this Sūtra remains obscure.

2) Therefore the first verse for Viṣṇu, the second one for Śiva.

3) The words, 'evam pratisthāpaya vā kuryat' are evidently corrupt.

4) The expression, 'ya u cainad ..', occurs very often, e. g. TB, III, 9, 20, 2, 'yo svamedhena yajate ya u cainam evam veda'; Baudh. Srs. XVIII, 53, 444, 18, 'suryacandramasor eva tat sāvijayam salokatām āpnuvanti ya etenāyāmena yanti ya u cainad evam viduh'. It became stereotyped, and was used wrongly in the text above. Cp. BDh, III, 8, 31, 'ya u cainad adhite', where 'ca' is redundant.

independence. (Thus) according to the Ācārya<sup>1</sup> (i. e. Baudhāyana).

If a Brāhmaṇa (performs this Pūjā) for (a woman or Śūdra) who are independent, then he loses his caste, even if he is without means of subsistence, (according to) Śālikī<sup>2</sup>.

Now he may perform Puṣṭi for the two gods at will, under any circumstances: in the water, or on a sthāndila, or near images; having performed everything he should worship (them), but he should not be negligent (in this respect).

In the absence of (a suitable) place or means, he should perform (the ceremonies) in a public place, or he should (only) mentally worship (the god).

Thus speaks the Lord:

'When any one offers to me in devotion a leaf, a flower, fruit, or water, I accept this pious offering of one who is devout in mind'<sup>3</sup>.

Bowing devoutly he should mentally recite these Mantras.

He should not neglect, however, (to worship the two gods with) whatever is agreeable to either of them. (Then) he becomes absorbed in them, and lives in their world.

The person by whose aid he performs the worship of the two gods, — unless it should be his son, his disciples, or his wife, — him he should give a golden conch (in case Viṣṇu is worshipped), or (an image of) a bull mounted on gold; (the latter is) the fee (for the worship) of Rudra. Thus speaks the venerable Baudhāyana.

For performing the consecration (of the image), or for performing the bathing, he should provide the teacher with all requisites, and he should give him a fee (consisting of) eleven cows. Thus Śālikī.

### PRĀṢNA III.

#### Adhyāya 3.

Now we shall explain the rite (of the worship) of Durgā.

Every month, in the forenoon of the day on which the moon stands in conjunction with the Kṛttikās, placing ready the requisites (for the worship, viz.) the sacred thread and red lotus flowers, preparing with

cowdung a quadrangular sthāndila<sup>1</sup>, 'a bull's hide' in size, sprinkling it, being cloaked with purity, he should invoke Bhagavatī, (reciting the verse), 'jātavedase', etc. (TĀ, X, 1, 16), (and with the formula), 'Om, I invoke the noble consort of Rudra'.

Having thus invoked her, he offers (her) a bunch of Kuśa grass (as a seat, reciting the verse), 'tām agnivarnām', etc. (TĀ, X, 2, 1).

He offers (her) the sacred thread (with the verse), 'agne tvaṁ pāṇavā', etc. (TS, I, 1, 14, m), (and then) batplies her, (reciting the) three (verses), 'tīpo hi sthā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'niranayavarnāḥ', etc. (TS, V, 6, 1, a), (and) the 10 chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (her), he worships her with the eleven names, 'to Āryā, to Raudrī, to Mahākālī, to Mahāyoginī, to Suvarṇapuṣpi, to Vedasankīrti, to Mahāyajñī, to Mahavaiṣṇavī, to Mahābhagavatī, to Mangamī, to Śāikhadharīnī', (and) with perfume, flowers, incense, and a lamp.

Having worshipped (her) with these names (in the formula), 'Adoration to goddess so-and-so; adoration to goddess so-and-so', he offers an oblation, (reciting) the Sāvītrī, (and with the formula), 'To the adorable goddess Durgā<sup>2</sup> I offer this oblation'.

Offering the remainder as a burnt-oblation, he should mutter the five Durgā (verses; i. e. 'jātavedase', etc.; TĀ, X, 64–68), and

ten times (the formula), 'svasti'. He should mutter (also the verses beginning with), 'jāto yad agne' (TS, I, 5, 11, e), 'vāsat te viṣṇo' (TS, II, 2, 12, r), 'vāstos pate' (TS, III, 4, 10, a or b), 'evā van-

dasva' (TB, II, 5, 8, 4), 'ā no niyudbhīḥ' (TB, II, 8, 1, 2), 'niranayavarno abhayaṃ kṛpoto' (TB, II, 8, 4, 1), 'aśvavatīm' (TS, IV, 2, 6, o), 'tvāṇi varuṇa uta' (TB, III, 5, 2, 3), 'bṛhaspate yuvam indraś ca vasyaḥ' (TB, II, 5, 6, 3), 'svasti na indro vṛddhaśravāḥ' (TĀ, I, 1, 1), with (P) the eleven chapters (beginning), 'śam ca me mayaś ca me' (TS, IV, 7, 3)<sup>3</sup>.

Having removed the oblation (while reciting) the Sāvītrī, (and with the formula), 'I remove the oblation for the adorable goddess Durgā', he should give the remainder to Brāhmaṇas.

1) Bühler, SBE XIV, p. xl note, mentions Ācārya and Śālikī as names of teachers. It is highly probable, however, that by 'Ācārya' Baudhāyana himself is meant. A complete list of names of teachers mentioned in the Baudhāyana-Sūtra is given by W. Caland, Über das Rituelle Sūtra des Baudhāyana, p. 35 (cp. p. 5 ff.).

2) Bhagavad Gītā IX, 26; transl. by J. Davies, 4th ed, London 1907.

1) Bühler remarks on BDh. III, 9, 4 (SBE, XIV, p. 307, note): 'A sthāndila is the raised mound, four fingers high, which is used as an altar for the Grhya ceremonies. Regarding the term 'a bull's hide', see Viṣṇu XCII, 2.' Jolly notes in his translation of the passage mentioned (Viṣṇusmṛti): 'Nandapandita defines 'a bull's hide' as a measure of surface 300 Hastas long by ten Hastas broad. This can hardly be the size of a sthāndila.'

2) Perhaps the eleven chapters TS, IV, 7, 1–11 are meant: 'agnivisṇu sajōṣasī', etc. (Cp. II, 18, p. 39, l. 35).

During a year he should worship (her in this way).  
'All desires will be fulfilled (of one who acts thus).'  
Thus speaks the venerable Baudhāyana.

#### Adhyāya 4.

Now we shall explain the rite (of the worship) of Upaśruti.

5 On Sunday or on Tuesday, on the fourth, eighth (or) fourteenth day under Bharāṇī or Kṛthikā, (the worship) should be performed.

Fasting, (keeping) pure, (and) abstaining from sexual intercourse on the preceding day, he should towards the evening put fuel on the fire, strew (Kuśa grass) around (it), and, standing south of it, 10 he should invoke Upaśruti, (with the formula), 'Om bhūḥ, I invoke the goddess Rātri; Om bhuvah, I invoke the goddess Upaśruti; Om suvah, I invoke the goddess Mahārātri; Om bhūr, bhuvah, suvah, I invoke the goddess Mahākālarātri'.

Having invoked (the goddess), he bathes her, (reciting the) three 15 (verses), 'apō hi śṭha mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranyavarṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamāṇaḥ', etc. (TB, I, 4, 8).

Having bathed (her), and adorned (her) with perfumes, dark-coloured flowers, incense, and lamps, he strains the clarified butter, 20 and offers it as a burnt oblation, (with the formula), 'To the goddess Rātri svāhā; to the goddess Upaśruti svāhā; to the goddess Mahārātri svāhā; to the goddess Mahākālarātri svāhā; to Niśā svāhā; to Kṣapa svāhā; to Kṛṣṇā svāhā; to Andhakārṇī svāhā'; (end) with

the two (verses), 'yata indra bhayāṁsahe', etc. (TB, III, 7, 11, 4), 25 (and), 'svastidā viśeṣe patiḥ', etc. (TB, III, 7, 11, 4); (with these verses) he offers the burnt oblation.

Having finished the sprinkling (of water) on all sides (of the fire), he worships the goddess (by reciting) the Rātri-hymn <sup>1</sup>.

(With the formula), 'I dismiss the goddess Rātri', together with 30 the Vyāhṛtis, he should dismiss her.

Then he should proceed to a burial ground, or he should go to a temple, or the house of a learned Brāhmaṇa, or the workshop of a potter.

At a distance of nine dhanus (c. 15 yards) (from that), he stuffs 35 his ears.

Having muttered the verse, 'svasti na indro vṛddhaśāraवah', etc.

'What is revealed, may that be accepted, what belongs together, may that be united; and (this) is the beginning of any sacred rite', thus speaks the venerable Baudhāyana.

#### Adhyāya 5.

Now we shall explain the rite (of the worship) of Śrī.

On the fifth day of the bright half of the month, or also on the day of the full moon....<sup>1</sup>).

Fasting a day and a night, pure, after personal purification, he smears in an even place a quadrangular sthaṇḍila, 'a bull's hide' in size, with cow dung, scatters perfume and flowers, fills a waterjar from a golden vessel, and (places) perfume and flowers in that (jar). 10

Having invoked (the goddess) with the two (verses), 'hiranyavarṇāḥ harinīm', etc. (Śrīsukta; RVKhila II, 6, 1 and 2) <sup>2</sup>, (and the formula), 'Om bhūḥ, I invoke Śrī; Om bhuvah, I invoke Śrī; Om suvah, I invoke Śrī; Om bhūr, bhuvah, suvah, I invoke Śrī', he sprinkles (water) in the known way, (reciting) the two (verses), 'kardamena', etc. (Śrīsukta v. 11 and 12), bathes (the image, reciting the verse), 'śāvapūrvām', etc. (ib. v. 3), (and) gives the perfume, (reciting the verse), 'gandhadvaram', etc. (ib. v. 9); the flower, (reciting the verse), 'kāmso 'smi tām' <sup>3</sup>, etc. (ib. v. 4); the incense, (reciting the verse), 'upaitu mām', etc. (ib. v. 7); the lamp, (reciting the verse), 'candrām prabhāśām', etc. (ib. v. 5); the naivedya, (reciting the verse), 'ādityavārṇe', etc. (ib. v. 6).

Now he heaps, south of the goddess, fuel on the fire, strews (Kuśa grass) around it, boils a caru in milk, with large grains of rice, divides the sacrificial substance into two parts, approaches (the image, reciting the verse), 'mānasāḥ kāmām', etc. (Śrīsukta, v. 10), and offers as burnt offering whatever he wishes, or boiled rice mixed with clarified butter, after having recited the fifteen verses of the Śrīsukta <sup>4</sup>.

With the same hymn, and (with the formula), 'Adoration to Śrī; 30

1) The words, 'śrīkadambamayām bīlavāramayām sthaṇḍilām vidhiyate' are unintelligible, and evidently corrupt.

2) Ed. Schefelowitz, p. 72.

3) Schefelowitz reads in his text, 'kāmṣy asmi tām'; but nearly all MSS he quotes have the same reading as Baudhāyana.

4) This passage is another proof of the fact that the Śrīsukta originally consisted of only fifteen verses, cp. Schefelowitz, p. 74. Also BG�s. I, 15, 6 (in D): '... śrīsuktaṁ hiranyavarṇaṁ harim iti pañcadaśārcam'.

adoration to *Puṣṭi*<sup>1</sup>); adoration to *Dhātī*; adoration to *Sarasvatī*, he offers a bali-offering.

Having taken lotus flowers as many as are available, he strokes (the image) limb for limb.

<sup>5</sup> (With the verse), 'ksutpiśām', etc. (Śrisūkta, v. 8), he removes Alakṣmī (Evil Fortune).

'(Acting) thus daily or monthly, he gains great prosperity, wealth, fame, longevity, good health, (and) the possession of sons and cattle. Great blessing falls to his share', thus speaks the venerable Bau-

10 dhyāna.

### Adhyāya 6.

Now we shall explain the rite (of worship) of *Sarasvatī*.

On the thirteenth day of the bright half of the month, under *Uttarā Phalgunī*, or under an auspicious Nakṣatra (in general), he performs the ceremonies to begin with the marking off of the place 15 of sacrifice, up to (the placing ready of) the *Prāṇītā*-water, (and standing) in front of the fire, he invokes *Sarasvatī*.

Having invoked her (with the verse)<sup>2</sup>, 'May the boon-bestowing goddess (or the goddess *Varadā*) come: do thou, mother of the *Vedas*, receive with favour the letter (and the formula), 'I invoke *Sarasvatī*', (etc.), he prepares the 20 places of standing (of the images?), (saying), 'I prepare for *Vāgdevī*; I prepare for *Gīrdevī*; I prepare for *Sarasvatī*; I prepare for *Brahmī*'.

<sup>25</sup> Then he bathes her, (reciting the) three (verses), 'āpo hi sthā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranya-varṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8). Having bathed her, he satiates her with water, pronouncing the above-mentioned names, and with perfume, flowers, 30 incense, and a lamp, (with the formula), 'Adoration to goddess so and so; adoration to goddess so and so'.

Having performed (the ceremonies) to begin with the laying down of the *Paridhis* (pegs), up to the end of the *Agnimukha*, he offers a burnt oblation of cooked food, or of rice milk, (reciting the two

verses which begin with), 'codayitri sunṭānām', (and), 'pāvīravi kanyā' (TS, IV, 1, 11, *i* and *ii*).

Then he offers additional oblations of clarified butter, (reciting the verses which begin with), 'pra no devī' (TS, I, 8, 22, c); 'ā no divah' (TS, I, 8, 22, d); 'ye te sarasva tūrmayah' (TS, III, 1, 11, *m*); <sup>5</sup> 'uta naḥ priyā priyāśu' (TB, II, 4, 6, 1); 'imā juhvānā' (TB, II, 4, 6, 1); 'yas te stanaḥ śāśayā' (TB, II, 8, 2, 8); 'devīn vācam ajanayanta' (TB, II, 4, 6, 10); (and) the hymn (?), 'yad vāg vadantī' (TB, II, 4, 6, 11; and 12<sup>2</sup>).

(The ceremonies) which begin with the oblation to *Agni Svīstakṛt*, 10 and end with the gift of a fee (consisting of) a cow, are known. Now he lays down on *Palāśa*-leaves the remnants of the offering of the place of sacrifice, goes out, causes a youth to sit down to the west of the fire with his face to the east, and gives the introduction to the teaching of the *Veda*.

Thereupon he should dismiss the goddess, (reciting the verse)<sup>1</sup>, 'Born on the highest peak, on the earth, on the summit of the mountain, dismissed from the *Brahmanas*, go, goddess, wherever thou wilt.' <sup>15</sup> 'For returning, for meeting again, one who is desirous of knowledge should worship *Sarasvatī* in this manner every month', thus speaks the venerable *Baudhāyana*.

### Adhyāya 7.

Now we shall explain the rite (of worship) of *Viṣṇu*.

On the twelfth day of the bright half of the months *Āśādha*, <sup>25</sup> *Kārtika*, or *Phalguna*, or when he feels inclined to sacrifice, he fasts a day and a night.

The following morning, in a wood (situated) to the east or north (of his dwelling-place), or in the house of a pure person, where he thinks fit, there, on a *sthāndila*, he builds up a fire, scatters (Kuśa 30 grass) around it, and performs (the ceremonies) up to (the placing ready of) the *Prāṇītā*-water. As soon as the rice-milk is ready, he should recite (the text), 'yat te pavītam', etc. (TB, I, 4, 8, 2), (and), 'pavītam te vitātam', etc. (TA, I, 11, 1); he should, (pronouncing the syllable), 'Om', hang a cord, (consisting of) white, yellow and <sup>35</sup> red (threads), round the arm of the Lord, (viz. the image of *Viṣṇu* which is) made of brass (or) of gold; he should place (the image

<sup>1</sup>) *Puṣṭi* (fatness) and *Tuṣṭi* (contentment) are common names of *Lakṣmī*

<sup>2</sup>) *Maṭsya Purīna*, adhy. 68. 25; adhy. 80. 16. They occur also as names of *Durgā* (MBh. VI, 23, transl. Muir, OST, IV, 432).

<sup>2</sup>) Translation: Muir, OST, IV, 428.

on the pedestal), and he should invoke (the god with the formula), 'Om bhūḥ, I invoke Puruṣa; Om bhuvah, I invoke Puruṣa; Om suvah, I invoke Puruṣa; Om bhūr, bhuvah, suvah, I invoke Puruṣa'.

Having invoked (the god), he should give in the known manner 5 the seat, the bath, the water for washing the feet, and the water for ācamana, and he should worship with various fragrant materials, flowers, incense, lamps and garlands, as far as they are available.

On Kuṣa grass, on Aśvattha leaves, (or) on a layer of Darbha grass he places the two censers, (with the verse), 'gobhir juṣṭam', 10 etc. (TĀ, X, 2, 1).

Then he offers sixteen oblations of clarified butter, (reciting) the

Puruṣa-hymn.

Having poured out the Pavamāna (?) near by, (reciting) the three (verses which begin with), 'paro mātrayā' (TB, II, 8, 3, 2—4), he 15 offers four oblations of the rice-milk, mixed with clarified butter, (with the formulas), 'To Vāsudeva svāhā; to Baladeva svāhā; to Viṣṇu svāhā; to Śrī svāhā'.

He cuts off the oblation for Agni Svīṣṭakṛt, places (it) inside the Paridhis (and) worships the deity with perfume, flowers, incense, 20 and a lamp, (reciting) these same names (in the formula), 'Adoration to god so and so; adoration to god so and so; with food, (using the formula), 'To god so and so svāhā; to god so and so svāhā'; with fruit-water, (using the formula), 'I satiate god so and so; I satiate god so and so'.

(The ceremonies) which begin with the oblation to (Agni) Svīṣṭakṛt, and end with the gift of a fee (consisting of) a cow are known. Having bent the (right) knee (to the ground, reciting the verse), 'ābhir viṣva abhiyujah', etc. (TB, II, 8, 3, 3), he should walk four times round (the fire), turning his right side towards it, (with the 30 formula), 'Adoration to Viśvabhuji; adoration to Sarvabhuji; adoration to Ātman; adoration to Paramātman'.

Having muttered the Dhruva-hymn (AV, VI, 88), he should dismiss Puruṣa (with the formula), 'Om bhūḥ, I dismiss Puruṣa; Om bhuvah, I dismiss Puruṣa; Om suvah, I dismiss Puruṣa; Om bhūr, bhuvah, suvah, I dismiss Puruṣa'. Having dismissed Puruṣa, he should go where water is, and pour out the water of purification. (Reciting) the two (verses), 'pra tat te adya', etc. (and), 'kim it te viṣṇo paricakṣyām bhūt', etc. (TS, II, 2, 12, s and t), he loosens 35 the cord (from the arm of the image).

(Reciting) the verse, 'īḍam viṣṇur vi cakrāme', etc. (TS, I, 2, 13, e), he eats the rice-milk.

Thus he should call out, 'I am a Vaiṣṇava'. To him who answers

(with the same words), 'I am a Vaiṣṇava', he should give the rest (of the food). He (viz. the person to whom the food is given) eats (this, reciting) the above-mentioned Mantras.

Having eaten and sipped water, he (viz. the person who sacrifices) mutters the twelve-syllabled Mantra, 'Om namo bhagavate vāsudevāya'. 5

(Even if) he sacrifices (in this way only) once, he attains the eternal reward of the Aśvamedha', thus speaks the venerable Bauḍhāyana.

## Adhyāya 8.

Now we shall explain the rite (of the worship) of Ravi'.

Having made a circular or quadrangular sthāṇḍila, (smearred) with 10 cowdung, and 'a bull's hide' in size, on forty-eight successive days of Ravi (i. e. Sundays), (and having placed ready) in a copper jar red perfume or red flowers, he should invoke (the deity with the verse), 'ghṛṇīḥ surya ādityah', etc. (TĀ, X, 15, 1).

(Reciting the verse), 'ā satyena', etc. (TS, III, 4, 11, f) he should 15 give the arghya; (with the verse), 'hāṃsaḥ śucisat', etc. (TS, I, 8, 15, b) the water for washing the feet; (with the verse), 'agnir mūrdhā' (TS, I, 5, 11, n), the water for ācamana.

Now he bathes him, (reciting) the three (verses), 'āpo hi śīṭhā mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), hiranyavar- 20 nāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (the god), he satiates (him) with water (with the formulas), 'I satiate Dhāṭrī, — Vidhāṭrī, — Aryaman, — Mitra, — Varuṇa, — Bhagavān, — Hāṃsa, — Pūṣan, — Parijanya, — Vi- 25 vasyat, — Indra, — Ravi.

With these same names (he worships him) with perfume, flowers, incense, and a lamp, (using the formula), 'To god so and so svāhā, to god so and so svāhā'.

Having dismissed (the god with the formula), 'I dismiss Puruṣa', 30 together with the Vyāhṛtis, he should give a cake. (Thus) forty-eight times.

'By once performing this worship, one who suffers from leprosy or consumption (obtains deliverance from his disease). The fettered one is delivered from his fetters, the diseased one from his disease', 35 thus speaks the venerable Baudhāyana.

1) The worship of the sun (Surya) is described at length in the Bhaviṣya Purīya I, 48 ff.

## Adhyāya 9.

Now we shall explain the rite (of worship) of Jyesthā.

Sesamum oil, clarified butter, milk, coagulated milk, barley meal, parched grain, rice-milk with sesamum, and dark-coloured garments he places ready as requisites (for the worship).

5 Under Prostlapadā or Anurādhā he should (only) eat (food) which is fit for an oblation.

Now the next morning he meditates on Jyesthā, rises, and makes a sthāndila in a temple or a private place, wherever he thinks fit. He performs (the ceremonies) beginning with the marking off of the place of sacrifice, up to the placing ready of the Praṇitā-water, and invokes the goddess, (standing) in front of the fire, (with the verse), 'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyesthā, I invoke.'

After the invocation (he recites the formulas), 'Adoration to 15 Ihalokakirti, — to Paralokakirti, — to Śrī, — to Jyesthā, — to Satyā, — to Kalihṛdayā, — to Kumbbhi, — to Nikumbhi, — to Prakumbhi, — to Śrī, — to Varadā, — to Hastimukhā, — to Vighnapārṣadā, — to Vighnapārṣadī.

Now he bathes her, (reciting) the three (verses), 'āpo hi śīhā 20 mayobhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranyavarṇāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8).

Having bathed (her, he worships her) with perfume, flowers, incense and lamps, with the above-mentioned names (in the formula), 25 'Adoration to goddess so and so; adoration to goddess so and so.'

He performs (the ceremonies) from the laying down of the pegs up to (the end of) the Agnimukha; then he offers an oblation of the cooked food.

Having recited the Puronuvākyā (verse), 'indro jyesthām anu 30 naksatram eti', etc. (TB, III, 1, 2, 1), he offers (the oblation) with the Yajyā (verse), 'purandarāya vṛṣabhaṇya dhṛṣṇave', etc. (TB, III, 1, 2, 2). Now he offers additional oblations of clarified butter, (reciting the formulas), 'To Indra svāhā; to Jyesthā svāhā; to Jyāisthā svāhā; to Abhijiti svāhā'; (and) the six (verses which begin), 'namah 35 su te nīrte' (TS, IV, 2, 5, g—m); after each verse an oblation.

Now he offers with kutsa (f).

(With the formula), 'On the instigation of god Savitṛ I offer thee, with the arms of the Aśvins, with the hands of Pūṣan, bhūr, bhuvah, suvar, Om, as havis-oblation to Jyesthā', he offers the havis-oblation.

Now he offers a bali-offering to the Dīśas (cardinal points); he offers as naivedya perfume and a garland, and two garments, he serves food to the Brāhmaṇas, and he worships her with the six

(verses which begin), 'namah su te nīrte' (TS, IV, 2, 5, g—m).

(The ceremonies) which begin with the oblation to (Agni) Sviṣṭakṛt and end with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Having dismissed her (with the verse), 'Her, whose chariot is drawn by lions, and who is followed by tigers, her, the lotus-eyed Jyesthā, I dismiss', he should repeat the Jyesthāmantra (f) one thousand times, or one

hundred times, an unlimited number of times, but at least ten times. (Living only on) vegetables, food prepared from barley, food obtained by begging, edible roots, and fruit, sleeping on the ground, he should worship the following day in the same way.

15 'After observing (ācārāt) during six months the regularly prescribed (precepts), he obtains (the fulfilment of) all desires', thus speaks the venerable Baudhāyana.

## Adhyāya 10.

Now we shall explain the rite (of worship) of Viṇāyaka. Every month, on the fourth of fifth (day) of the bright half, at 20 the occasion of a festival or such like, if he is desirous of success, prosperity, or cattle, he should offer a bali-offering to the Lord Viṇāyaka.

On the previous day he takes one meal, purifies himself, and sips water. Then (i. e. on the day of the worship) he performs (the 25 ceremonies) from the marking off of the place of sacrifice, up to (the end of) the Agnimukha, places (the image of) Hastimukha with the face turned southward, and a Brāhmaṇa to the south of the fire, stands up, and invokes (the god with the verse), 'Viṇāyaka, Viṇāyakāvara, come to (us), adored under the name of 30 Vighna. To thy welfare be (this) now; mayest thou always be to our (welfare). Om.'

Now he gives arghya (water), mixed with Dūrvā grass, unhusked barley corns, and flowers, (reciting the formula),

'These waters are beneficial, very beneficial; clean, very clean; 35 pure, very pure; immortal, nectar, fit for pāḍya, for arghya, fit to be adored, fit for sprinkling, for ācamana, for bathing. May they be accepted, may the Lord Viṇāyaka accept them; adoration to Viṇāyaka.'

Then having silently (i. e. without reciting Mantras) honoured (him) with perfume, flowers, incense, and lamps, he worships (him with the formula), 'Adoration to the Lord of the earth; adoration to the Lord of the world; adoration to the Lord of creatures'.

5

Then he offers three oblations to Vināyaka, reciting the formula), 'Adoration to Vināyaka, the Lord of the earth; to Vināyaka svāhā. Adoration to Vināyaka, the Lord of the world; to Vināyaka svāhā. Adoration to Vināyaka, the Lord of creatures; to Vināyaka svāhā'.

(The ceremonies) beginning with (the muttering of) the Jayaramulas, and ending with the gift of a fee (consisting of) a cow are known, (and have now to be performed).

Now he offers him a cake, flour mixed with curds, boiled rice, barley meal, and rice-milk, (with the formulas), 'To Vighna svāhā; to Vināyaka svāhā; to Vira svāhā; to Śūra svāhā; to Ugra svāhā; to Bhima svāhā; to Hastimukha svāhā; to Varada svāhā; to the male attendants of Vighna svāhā; to the female attendants of Vighna svāhā').

Now he should offer a bali-offering to (all) Beings, (reciting the

verse), 'ye bhūtāḥ pra caranti', etc. (TĀ, X, 69).

20 Then he ties a bracelet consisting of five threads to his hand, pronouncing the Vyāhṛīs, (and reciting the verse), 'Vināyaka, long-armed, (this bracelet) removes obstacles on thy command. All my desires are fulfilled; (here) I tie this bracelet.'

Now he walks round the fire, turning his right side towards it, bows down, performs obeisance, and dismisses Vināyaka, (reciting the verse),

'If what is performed by me with reverence, o Ganeśvara, has attained (its purpose), then rise, with thy attendants, excellent one; depart, . . . .<sup>2)</sup>

### Adhyāya 15.

30 Now the eighth day of every half month is a ~~fasting~~-day for Brāhmaṇas, for religious students, and for women who are desirous of sons, of long life, of health, of holy lustre, and of good fortune.

Having invoked (the god) in the evening (with the formula), 'I invoke Rudra, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his retinue', he greets (him) with

the welcoming formula, 'Welcome is (this) return! This seat is prepared for the Lord Mahādeva, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his retinue. May sit down upon that the Lord Mahādeva, (the god) with deformed eyes, with his consort, with his son, with his attendants, with his retinue.'

Then he gives the bunch of Kuśa grass, (with the formula), 'Of thee, o Lord, is this seat, made of Darbha grass, threefold, yellow, made of gold; take delight in that'; (and), 'May accept that the Lord Mahādeva, (the god) with deformed eyes, with his 10 consort, with his son, with his attendants, with his retinue.'

Here he prepares the places of standing (of the images?), (with the formulas), 'Adoration to Mahākāla, — to Śaikukarṇa, — to Babhrukarṇa, — to Nandikeśvara, — to Danḍimunda, — to Can-dikeśvara.

Now he offers oblations from the cooked food, with the two (verses), 'ārdraṇā rudraḥ', etc. (TB, III, 1, 1, 3), (and), 'heti rudrasya', etc. (ib.).

Now he offers additional oblations of clarified butter, with the twenty-four (formulas), 'To god Bhava svāhā', (etc.).

Having offered the oblation for (Agni) Svītakṛt, (reciting the text), 'havyavāhanam svītām', etc. (TB, III, 1, 3, 3), he lays down in front of the fire on Arka leaves the remnants of the offering, (reciting the verse), 'yo rudo agnau', etc. (TS, V, 5, 9, i).

Having worshipped the god with the remaining perfume and garlands, they praise him with verses from the Rgveda, and with hymns of praise composed by Rṣis, addressed to Rudra.

He dismisses the deity (with the formula), 'May the Lord Isāna depart, honoured by the whole world, and satisfied by this havis-offering till return.'

'He who, knowing this, acts in this way, becomes rich in sons and cattle; he conquers all guilt, (even) that of killing a Brāhmaṇa. He conquers repeated death', thus spoke the venerable Baudhāyana.

### PRAŚNA IV.

### Adhyāya 2.

The Bali-offering to Dhūrta, (the paradigm of which is similar to that of) the Āhūrāṇukṛti (and) the Balihāraṇāṇukṛti', should be

1) Some of these names also occur BDh, II, 5, 9, 7.

2) The words 'bhadrām prasidatōm' are evidently corrupt. So is the passage following, of which no translation can be given.

performed in every fourth month; on the seventh or thirteenth (day) of the bright half of (the month) Phālguna; likewise in Āṣāḍha, likewise in Kārttika.

He gets ready beforehand (what is required for the worship):

5 Kuśa grass, fifteen fire-logs of Bilva-wood, a pot-ladle and pegs (Paridhis) of Bilva-wood, perfume and garlands of white and red (colour), and bracelets (composed) of white and red threads. He cooks cakes and various eatables, and he cooks a Sthālpāka.

Taking these (things) with him, he leaves the village, with his 10 disciples, in an easterly or northerly direction, goes where water is (to be obtained), bathes, sips water (and) washes himself, (reciting the verses called), Surabhīmatī<sup>1</sup>), Abīngas, Varuṇīs, Hiranyakarṇīs, and Pāvamānis.

Standing in the water, he performs sixteen suppressions of the 15 breath, mentally reciting the Aghamarṣa hymn, ascends the bank, wrings out his dress, puts on another pure dress, sips water, and leads (the disciples) to the place of sacrifice.

In a pure and suitable place they make an altar of the size of a man, or of any size. On the eastern half of that they prepare a 20 sthāndila; they drive into (the ground) a branch of an Udumbara tree, with many leaves, the tips of which are not withered; they make an image for the Lord Dhūrīta by means of Durvā grass, erect it west of the Udumbara branch, and entwine it, together with the branch, with the bracelet.

25 They put on the sacred thread, (reciting the verse), 'The sacred thread is the best purifier, which was formerly born with Prajapati. Put on the vitalizing, pre-eminent, radiant sacred thread; be there strength and splendour'<sup>2</sup>),

30 'With this I receive thee with vitality, with divine power, for holy glory.'

On the western half of the altar he prepares a sthāndila, performs (the ceremonies) from the marking off of the sacrificial ground up to the sprinkling round, and he strews (Kuśa grass) on the altar in

such a way that (the surface of the altar) is not to be seen through it. To the north of the fire he strews Darbha grass with the tips turned towards the east. Upon that he places in twos<sup>3</sup>) the (sacrificial) vessels upside down. With water which has been consecrated silently (i. e. without Mantras), he sprinkles (the sacrificial vessels) three times with all (five fingers), after having placed the vessels upright, and untied the fuel<sup>4</sup>).

Having caused<sup>5</sup> a Brāhmaṇa to sit down to the south (of the fire) on (a seat of) Darbha grass, and placed a vessel with water to the north (of it), he has boiled rice or rice-milk brought to him. Having 10 sprinkled it, he places it on the fire.

Having performed the ceremonies up to the (agni)-paridhāna, he sprinkles (water) round the fire, from the left to the right, while his disciples are touching him one after the other.

He then anoints a piece of wood from the (pile of) fuel with clarified butter, and puts it on the fire, (reciting the verse), 'We have sent forward with thoughtful mind this song of praise like a chariot to the worthy Jātavedas. For blissful is his care for us in his companionship. Agni! May we suffer no harm in thy friendship. Svāhā'.<sup>5</sup>)

Having anointed (it) in the same manner, he puts a second one on the fire, (reciting the verse),

'He prospers for whom thou performest the sacrifice; he dwells untouched; he acquires abundance of heroes. He is strong; no distress overtakes him. Agni! May we suffer no harm in thy 26 friendship. Svāhā'.<sup>4</sup>)

Having anointed (it) in the same manner, he puts a third one on the fire, (reciting the verse),

'May we be able to light thee. Prosper our prayers. The gods eat the sacrificial food that is offered in thee. Bring thou hither 30 the Ādityas, for we long for them. Agni! May we suffer no harm in thy friendship. Svāhā'.<sup>5</sup>)<sup>1</sup>

Having anointed (it) in the same manner, he puts a fourth one on the fire, (reciting the verse),

'That is thy glorious (nature) that when kindled in thy own 35

1) Similar passages: BDDh, II, 4, 2, and II, 17, 37. — 'The Surabhīmatī is found TS, I, 5, 11, 4; the three Abīngas, TA, X, 1, 11; the four verses addressed to Varuṇa, TS, III, 4, 11, *r*—*u*, and TA, II, 4, 4. By the term Pāvamānis the Pāvamānāvāka, TB, I, 4, 8 is meant' (Bühler, SBE, XIV, p. 246, note). The Aghamarṣa hymn occurs TA, X, 1, 13.

2) The same Mantra occurs Baudh. Gīts, II, 5 (D, p. 40). Cp. Kirste, The Gṛhyasūtra of Hiranyakesīn, Vienna, 1889, p. 98. It is perhaps taken from an Upaniṣad; it is found e.g. Brahmanopanīṣad 2.

1) 'dvandvam'; cp. TS, I, 6, 8, 2.

2) For this passage cp. BGṛhs, I, 3, 7, 9, 10.

3) RV, I, 94, 1; translation H. OldenberG, Vedic Hymns, part II (SBE, XLVI, 1897). This verse and those following do not occur in the texts of the Black Yajurveda. They are found in the Baudh. Śrs.

4) RV, I, 94, 2; transl. as before.

5) RV, I, 94, 3; transl. as before.

house, and fed with Soma, thou art awake, the most merciful one. Thou bestowest treasures and wealth on the worshippers. Agni! May we suffer no harm in thy friendship. Svāhā'').

Having anointed (it) in the same manner, he puts the fifth one on the fire, (reciting the verse),

'So, Angiras, we make thee strong with fuel and with holy oil.

Blaze high, thou youngest of the gods. Svāhā'').

Having anointed (them) in the same manner, he puts the remaining ones on the fire, reciting the six-syllabled Mantra, 'bhave namah 10 svāhā'; every time one less (?)<sup>3</sup>.

Having performed (the ceremonies) from the two Āghāras up to (the end of) the Agnimukha, they go round (the fire), turning their right side towards it, dancing, and invoking the deity. Three times they go round (the fire, reciting the verse),

'Him, whose chariot is drawn by lions, and who is followed by

tigers, him, Putrikāputra, Skanda, I invoke.

May the highest of the gods come hither, Kārttikeya, Brahmanya,

the son with his mothers (i. e. the Kṛtikās), with Dhātr, with

Viśākha; he who may assume all forms. Take, with thy attendants,

20 delight in the offered bali<sup>4</sup>.

• • • • • with devotion we honour thee, o Śakti; grant us prosperity, riches, fame, o King, and desires, Dhūrta! Adoration! Adoration to Śaṅkara; adoration to Śāman; adoration to Nilagrīva. 25 Let Kṛtikāputra be gratified; let Vinīyoga be gratified; let Śāsa be gratified; let Putrikāputra be gratified; let the Lord, the Great Dhūrta, be gratified. Adoration!

When (the god) arrives, he addresses him with the Mantra, 'Welcome is (this) return! This seat is prepared for the Lord 30 Dhūrta. May the Lord, the Great Dhūrta, sit down upon that'. Then he gives (him) a bundle of Kusāgrass (as a seat), and worships (him with the formula), 'Of thee, o Lord, is this seat, made of Darbha grass, threefold, yellow, made of gold; take delight in that'. Now they offer him arghya (water), mixed with flowers, fruit, 35 and unhusked barley corns, in a goblet or cup, which they cover with a golden (lid), larger (than the receptacle, reciting the for-

mula), 'These waters are beneficial, very beneficial; clean, very clean; pure, very pure; immortal, nectar, fit for pādya, for arghya, for sprinkling, for ācamana, for bathing; may they be welcome, may they be accepted; may the Lord, the Great Dhūrta, accept (them)'. He bathes (him, reciting) the three (verses), 'āpo hi sthā mayo, bhuvah', etc. (TS, IV, 1, 5, b), the four (verses), 'hiranyavarnāḥ', etc. (TS, V, 6, 1, a), (and) the chapter, 'pavamānah', etc. (TB, I, 4, 8). Having bathed (the god), he turns to the right, goes westward, sits down behind the fire, and offers burnt-oblations of clarified butter, while (his disciples) are touching him from behind, 10 (reciting the formulas),

'To Skanda svāhā; to Kumāra svāhā; to Bāṇa svāhā; to Hiranyakūḍa svāhā; to Angiras svāhā; to Guha svāhā; to Bhadrāsena svāhā; to Nilagrīva svāhā; to Bhavaputra svāhā; to Dhūrta svāhā; to Paśubhu svāhā; to Śaṅkha syāhā; to Viśākha svāhā; to Sanat-kumāra svāhā; to the attendants of Śaṅkha svāhā; to the attendants of Skanda svāhā'. With these names he offers on the eastern half of the altar.

Having cut off the oblation for (Agni) Viśākṛt from the northern part (of the cooked food), and having placed (that oblation) inside (the enclosure of) the Paridhis, he stands up, and worships the deity with perfume, flowers, incense, and a lamp, (with the formula), 'Adoration to (god) so and so; adoration to (god) so and so'; with fruit and water, (with the formula), 'I satiate (god) so and so; I satiate (god) so and so'; with food, (with the formula), 'To (god) so and so svāhā; to (god) so and so svāhā'.

Now he pays homage (to the god, with the words), 'Whichever wish may be conceived, let that wish be fulfilled for me. When the wish is fulfilled, I shall offer a droma. May he increase the wish'. When the wish is fulfilled, he shall offer a droma of boiled rice. 30

Now he worships him, (with the formula), 'Adoration to the Lord May Guha, the Mysterious one, the Lord of Secrets, Vāsu, the Lord of riches, — Adoration! —, may Dhūrtaśāmin be propitiated. May he, who is possessed of great renown, of great splendour, the leader of a great army, the possessor of great beauty, the great ascetic, accept this sacrifice because of my devotion'.

Then having sat down and having offered the oblation to Agni Viśākṛt, they stand up (again), and, carrying (the image of) the god, they go three times (round the fire), dancing, (and) turning their left side towards (it, reciting),

1) RV, I, 94, 14; transl. as before.

2) RV, VI, 16, 11; TS, II, 5, 8, 1; transl. R. T. M. Griffith, The Hymns of the Rigveda, Benares, 1889—1892, Vol. 2, 320.

3) The meaning of 'ekapacayena' is not clear.

4) The text of the passage following is so corrupt that I have been unable to translate it satisfactorily.

1) This may mean: 'May he bring the wish to fulfilment'.

'He who is accompanied by lions and tigers, with his chariot, the best of chariooteers, may he, the Lord Dhūrta, depart, the pleasant-voiced, the bestower of delights. Om, Adoration!'

Then they sit down, (and perform) in the known way the (ceremonies) which begin with the offerings with the Jaya-formulas and end with the gift of a fee (consisting of) a cow.

Having taken up the image, he places it on his head, (and then) plunges it into water, reciting the Avabhrtha-mantra.<sup>1</sup> He adorns himself with the remaining perfumes and garlands, and fastens the 10 sacred cord, (reciting),

'The thread has been well made<sup>2</sup> by Aditi, it has been made threefold by Indra, by the Asvins the knot has been tied, the (whole) cord has been made by Brahman. Magic and .....<sup>3</sup>) and whatever (other) sins I have committed: nowhere exists fear 15 for me, as long as the cord will be worn.'

Now they offer each other water, (with the formula), 'May the Lord Mahādhūrta be gratified'.

Then taking from the cooked food, he eats.

Women and children should not eat (of that food).

20 His Mantra for the eating is, 'Thou art Life, thou art universal Life, thou art All-life, thou art all Life, may I have all Life, may I come to complete old age' (TB, II, 5, 7, 2).

Having eaten and sipped water, he touches his own (body), (reciting) the two (verses), 'yata indra bhayaṁmahe', etc. (TB, III, 7, 11, 4), (and), 'svastidā viśas patib', etc. (TB, III, 7, 11, 4). (Herewith) has been expounded the Āhuñānukṛti, (which is at the same time) the Baliharāṇānukṛti.<sup>4</sup>

Having invoked the god, and worshipped (him) with perfume,

flowers, incense, lamps, food, and water mixed with fruit, they 30 perform obeisance, and dismiss (him).

'He who performs the oblation for Dhūrta in this way every fourth month, attains the reward (otherwise obtained by performing the ceremony) of the Cāturmāsya', thus spoke Baudhāyana.

1) Probably TS, I, 4, 45, f.

2) 'sukriam', an emendation of D, and probably wrong. The other MSS have 'adhiikṛtam' (BBe), and 'kṛtikām' (TMG).

3) The MSS (except D) have here 'kharvam', 'mutilated, dwarfish', which does not fit here. It may have a meaning which is not recorded in the Dictionaries. The editor of D did not understand the word either, and altered it into 'sarvam'. — For magic (*abhičāra*) cp. Introd. p. XXI, f.

4) According to the opening words of this chapter the Dhūrtabali belongs to the species: Āhuta, as well as to the species: Baliharāna.

## APPENDIX I.

The three *Adhyāyas* on the worship of Viśu in the *Vaikhānasa Grhyasūtra* (IV, 10, 11 and 12) resemble *Baudhāyana's* chapter on the same subject in so many particulars, that I think it worth while to reprint and translate them here. I follow the text of the edition by T. M. Nārāyaṇa Śāstri, Phalat, 1914, in *Grantha*, with commentary, which I call N.

Prof. W. Caland has kindly placed at my disposal transcripts of two *Grantha* MSS, one in Mysore and one in Madras, of the *Vaikhānasa Grhyasūtra*. The text based on these two MSS I call C. The text is also found in the *Bhāṣya* on *Vaikhānasa* by Nṛsiṁhaṇīcīt (B), a copy of which is in the possession of Prof. Caland, together with a copy of the *Prayogavṛtti* of *Sundararāja*).

### VAIKHĀNASA GRHYASŪTRA.

#### PRASNA IV.

#### Adhyāya 10.

agnir vai devānām avamo viṣṇuḥ paramas tadantareṇa sarvā anyā devatā iti brāhmaṇam | tasmat gr̥he paramam viṣṇuṁ pratiṣṭhāpya sāyaṁprājāharomāntे 'icayati | ṣaḍaṅgīśād ahinām tadrupam kalpa-

yitvā pūrvaṇakṣe punye nakkṣatre pratiṣṭhāp kuryat | tasmat pūr- 5 vānī trīye 'hany aupāsanāgnikundam kṛtvā pūrvavat prokṣṇollekhanādikarma kuryat | dvīyasyam vedyām saṭṭimśādaṅgulapra-

mānair darbhāḥ kurcena vā parīṣṭiya paridhī ūrdhvaseṇidhau

midhāyordhvavedyāṇ yathādiśam indrādīgdevān daksīṇe brahma-

1) The *Bhāṣya* is MS 1609, the *Prayogavṛtti* MS 1610 in the Collection of the Madras Government Sanskrit College. Cp. Triennial Catal. of MSS Collections during 1913-14 to 1915-16, for the Gov. Or. MSS Library, Madras, Vol. II, part I, p. 2272.

3. viṣṇupratīṣṭhāpā samsthūpya B.

nam uttare somap ca puśpadyair abhyarcyā tathaivāghāram juhoti  
dadhyah svāhety aīgahomam ato devādīnīś ca hutvā purusasūktam  
japan suvarṇenāksyūnmesanām karoti | nadvān tātākē jalapūrṇe  
pātre vā ye te śātādyair vustrāni kuśānīś oāstīrya viśṇusūktena  
5 devān prākṣīrasām sāyayitvādīnivāsayati | dvītīyadīvase snātāvā rū-  
trau pūrvavad ḍīghāram hutvāśtau kalaśān āhītya pāñcagavya-  
gṛhītadādhīksīrākṣatodakaphalodakakarātmatodakaiḥ pūrayitvā de-  
vam abhyarcyā vasoh pavirām agna āyāhise tvorje tvā śām no  
devīś catvāri śrīgāh somo dhenuṁ catvāri vāg idān viśṇur iti  
10 kalasāiḥ snāpayitvāpohiruṇyapavamānair gandhodakais ca snāpayati |  
agner uttarasyām vrihibhir vedim kṛtvā vistaram nyasya vāstrānī-  
āstīrya devam āropya vāstrādyair alamkṛtyarcyati | punyāhām kṛtvā  
svastisūktēna tām abhimīśya svastidā viśas patir iti pratisārām baddhāvā  
pūrvavad devān sāyayita || 10 ||

### Adhyāya 11.

15 kālavihinām kūmabhām utpūtair ḍādhāvair āpūrya devasya pārśve  
nidhāya prāṇavēnābhīmīśya kūreōksatīsuvarṇarātāni prākṣipet | nis-  
kālām devān hṛdayāt tathādhāvē rukmībhām raktañetīsya pāñcipā-  
dañ śrīvatsānkaṁ caturbhujām pīṭāmbaradharām śāṅkhacakrañ-  
ram saumyām sakālām dhyāvā prāṇamet | agnīm parīṣīya hautram  
20 prāśānīya dākṣīnāprāṇīyām om bhūtiḥ puruṣām om bhūvah puru-  
ṣām om suvaḥ puruṣām om bhūr bhuvah suvaḥ puruṣām nārāya-  
nam viśṇūm puruṣām satyam acyutam aniruddham śrīyanī mahim iti  
nāmāvāhīya nirvāpam kṛtvājena viśṇusūktapuruṣasūktābhīyām ato  
devādīn śrīye jāto medini devīti catur āvṛtya hutvā nāmā carūm  
25 juhuyāt | prabhātē snātvā prāṇavēna devam utthāpya śākūnāsūktām  
japan saha kumbhena devam āniya gṛhe vāyavyām devāyatane 'gnisā-  
kāyām vārcapīṭhe ratnam suvarṇām vā sāmnyasya viśṇusūktapuruṣa-  
sūktābhīyām viśṇūm pratīṣṭhāpāyāmīti pratīṣṭhāpāyā bimbasya mūrdhni  
nabhuḥ pāde ca suvar bhuvār bhūr iti hṛdaye prāṇavām vinyasye-  
30 dām viśṇur iti devam dhyāyān kūmabhastham ḍādhāvān śaktiyutam  
kūreñādāya bimbasya mūrdhni viśṇūm āvāhāvāmīti sāmsthāvā-  
hanām karoti | vidhīnāivam ārādhyā havir nivedayati || 11 ||

### Adhyāya 12.

atha nityārcanām | ato devā iti devān prāṇamya nirmālyām vya-  
pohyotpūtair ḍādhāvair vyāhṛtyā vediṇ parīmījya pūrvavad devān  
35 dhyākāvā pra tad viśṇur iti kūsāpūṣpadarbhāṇyatañānām kalpa-

2. digbhyah C. 3. tātākē om. B. 5. prākṣīras NC. — "adīvīsāyet N  
7. kuśodaka om. C. 13. pratīṣāraṇ C. 17. tātādhāvē NC. 23. devā-  
dīnīś N, devādīn C. 35. kuśāpūṣpāy anyatāmē" B.

yitvā trīni padeti pāḍyam śām no devir ity ācāmanām dādyāt | ige  
tvorje tveṭi snāpayitvā viśṇor nu kam iti vāstrābhāraṇair alāṅka-  
roti | pūrvavat pāḍyācāmanām dātīvā tad viśṇoh paramam iti pu-  
sāp tad vīprāsa iti gandham paro mātrayeti dhūpām viśṇoh kar-  
5 mānīti dīpām trīr deva ity aṅghyām dattvā punar acāmanām dātām |  
tad asya priyam iti havir nivedāyet | idān viśṇur iti pāñcīyam  
tathācāmanām vicakrame pīṭhīvīm iti mukhavāsām ca dattvā dvā-  
daśāstāksarābhīyām pūṣpāmī dādāti | tam yajñapūrūṣam dhyāyām  
pūrūṣasūktēna sāmṣṭūya prāṇamām kuryāt | yajñeṣu yad vihīnam  
tat sāmpūrṇām bhāvati śrutiḥ | dvījātīr atāndrito nītyām gṛhe 10  
devāyatane vā bhāktyā bhāgavantām nārāyaṇam arcayet | tad viś-  
ṇoḥ paramām padān gacchātī vīṇāyate || 12 ||

Thanks to the two commentaries these three Adhyāyas present few difficulties to the translator. The Bhāṣya of Nṛsiṁhāgnīcīt in particular is very useful in this respect.

All Mantras are found in Bloomfield's Vedic Concordance, except *medīm devī* (IV, 11). I have given no references, because I do not know which Saṁhitā to refer to.

### Adhyāya 10.

Now the constant adoration of Viśnu, performed after the constant burnt offerings in the (sacrificial) fire, is equal to the adoration of all gods.

'Agni indeed is the lowest of the gods, Viśnu the highest; between these two are all the other gods', thus says a Brāhmaṇa (Ait. Br. I, 1, 1). Therefore having established the Highest Viśnu in his house, 25 he adores him after finishing his evening and morning oblations.

Having made a likeness of him, not less than six fingers in height, he should perform the consecration (of this image on a day) during the bright half of the month under an auspicious Nakṣatra. On the third day preceding this (consecration) he should prepare 30 the space for the household fire, and he should perform the acts of sprinkling water, marking off the place of sacrifice, etc., as before.

He (then) strews around (the ground) with shoots of Darbha grass, thirty-six fingers in length, or with a bunch of Kuśa grass, and he lays down on the second altar the pegs<sup>1</sup>) (and) the two 35 ūrdhvāsāmīdhs<sup>2</sup>.

On the upper altar having honoured with flowers, etc. the gods 9. yad om. NC. 11. śrīmānārāyaṇam N.  
1) pārīḍī, cp. Vaik. Gs. I, 10.  
2) See l. c. I, 11 init., and cp. Āp. Gs. II, 9, 9.

of the quarters of the heaven in order of succession, beginning with (that presided over by) Indra (i. e. the east), and (the two Brāhmaṇas representing) Brahma to the <sup>24</sup>earth and Soma to the <sup>5</sup>āgāth (of the fire), he offers the āgāthā in the known way. (With the formula), 'To the Teeth svāhā', (he offers) the Āṅgahoma. He offers (to Śrī and Bhū) with the (six verses beginning with), 'āto devāḥ' (and) he performs the opening of the eyes (of the image) with (a needle of) gold, muttering the Purusa-hymn.

In a river, in a pond, or (in the absence of that) in a vessel filled with water he spreads cloths and Kuśa grass, (reciting the verses), 'ye te sātam', etc., lays the god down (upon that) with the head turned towards the East, (reciting the) Viṣṇu-hymn <sup>1</sup>), and leaves the image (there during the night).

On the day preceding (the consecration) he bathes, offers in the evening the āgāthā as before, brings eight jars, fills them (respectively) with the five products of the cow, clarified butter, sour milk, milk, unhusked rice with water, fruit with water, Kuśa grass with water, and pearls with water, worships the god, bathes him with the jars (reciting respectively the verses), 'vasoh pavitram', etc., 'agnā āyāhi', etc., 'iṣe tvorje', etc., 'śām no devīḥ', etc., 'catvāri śringā', etc., 'somo dhenum', etc., 'catvāri vāg', etc., (and), 'idam viṣṇur', etc., and bathes him with scented water (reciting the 20 verses), 'āpo hi śṭhā', etc., (and), 'hiranyavarṇāḥ', etc., (and the chapter), 'pavamānah', etc.

To the north of the fire he makes an altar with rice, places a (wooden) seat upon that, spreads cloths (over it), places the god upon it, adorns him with garments etc., and worships him (with 25 the eight upacāras).

Having pronounced (the formula), 'An auspicious day!', he touches the (bracelet), (reciting) the Svasti-hymn <sup>2</sup>, ties the bracelet (round the right hand of the image), and lays the god down in the same way as before (i. e. with the head turned towards the east).

### Adhyāya 11.

30 He fills a jar, which should not be of dark colour, with clean water <sup>3</sup>), places it on the (right) side of the god (on a heap of

rice), touches it, pronouncing (the syllable), 'Om', and throws in it a bunch of Kuśa grass, unhusked rice, (a piece of) gold, and pearls. Having meditated in that way from the heart <sup>4</sup>) on the spot-less god, as being in the water, whose colour is gold, having a red face, eyes, hands, and feet, having the mark of the Śrivatsa, having four arms, wearing white-yellow garments, bearing conch and disc, of benign countenance, (having contemplated) the whole (god), he should make obeisance.

Sprinkling (water) round the fire, and depositing at each verse of the Hotṛ a piece of fuel, he invokes (the god) by name into the southern pranidhi-vessel <sup>5</sup>) (with the formula), 'Om bhūḥ, (I invoke) Purusa; Om bhūr, bhūrāḥ, suvah, (I invoke) Purusa, Nārāyaṇa, Viṣṇu, Purusa, the true one, the unfettered one; (and) Śrī, Mahi'. Having thrown out the rice for the sacrificial dish, he should offer burnt oblations of clarified butter, (reciting) the Viṣṇu-hymn, the Purusa-hymn, (and the verses), 'āto devāḥ', etc., 'śriye jāṭe', etc., (and), 'medini devi', etc., repeating this four times; and he should offer the oblation of rice, pronouncing the name (in the formula, 'Om, to Kēśava svāhā', etc.).

In the morning he bathes, places the god with the syllable 'Om' in a standing position, carries (the) image, together with a jar, in the north-eastern direction into his house, a temple, or the house of the Agnihotra, whilst muttering the Śakuna-hymn (RV, II, 42: 'kanikradat'), lays down on the pedestal for worship jewels, or (a piece of) gold, and places (the image) upon it, reciting the Viṣṇu-hymn and the Purusa-hymn, and (pronouncing the formula), 'I install Viṣṇu'.

He (then) places (the word) 'suvah' in the head of the image <sup>3</sup>), (the word) 'bhūvah' in the navel, (the word) 'bhūr' (between) the feet, and (the syllable) 'Om' in the heart, (recites the verse), 'idam viṣṇur', meditates on the god, and performs the invocation by taking the water in the jar, possessed of his power, together with a bunch of Kuśa grass, and offering a libation on the head of the image, (with the formula), 'I invoke Viṣṇu'.

1) The Viṣṇu-hymn is RV, I, 154 (*viṣṇor nu kam*, etc.).

2) The word *pravīdhī* is also mentioned BG�, V, 5, 2 (in D). It must be RV, V, 51, 11, *svasti no mītiām*, etc.

3) According to the commentaries this is the translation of *ādhāra*. The word is not found in the dictionaries.

Having thus worshipped according to the rules, he offers the havis-oblation.

### Adhyāya 12.

Now the constant worship.

Having made obeisance to the god, (reciting the verse), 'ato <sup>5</sup> devāḥ, etc., he takes away the remains of the offering, sprinkles (the ground) round the altar with purified water, pronouncing the Vyahṛti, meditates on the god as before, prepares a seat of Kusa grass, flowers, or Darbha grass, one of these three, (with the verse), 'pra tad viṣṇu', etc., and gives the water for washing the feet (with the verse), 'trīṇī padā', etc., the water for rinsing the mouth (with the verse), 'saṃ no devih', etc.

He bathes (him with the formula) 'iṣe tvorje', etc.; he adorns (him) with garments and ornaments, (with the verse), 'viṣṇor nu kam', etc.

(Again) he gives water for washing the feet and for rinsing the mouth (with the same Mantras) as before. He gives the flower (with the verse), 'tad viṣṇoh paramam', etc., the perfume (with the verse), 'tad vīprāśah, etc., the incense (with the verse), 'paro mātrayā', etc., the light (with the verse), 'viṣṇoh karmāṇi', etc.

Having given the arghya (with the verse), 'tir devah', he gives

20 once more water for rinsing the mouth.

(With the verse), 'tad asya priyam', etc. he should offer the havis-oblation.

The water for drinking he gives (with the verse), 'idam viṣṇur, etc.; the water for rinsing the mouth with the same (verse as before); the betel (with the verse), 'vīcakrāme pṛthivīm', etc., the flowers with the twelve-syllabled (Mantra)<sup>1</sup>) and the eight-syllabled (Mantra)<sup>2</sup>.

Meditating on the god as Yajñapuruṣa, and praising him with the Puruṣa-hymn, he performs obeisance.

30 'What has been omitted in sacrifices, that becomes entire again thus says the Veda.

A twice-born man should vigilantly and constantly, in his house or in a temple, devoutly worship the Lord Nārāyaṇa. Then reaches Viṣṇu's highest abode; thus it is declared in the Veda.

### APPENDIX II.

35 Before the consecration the image is kept under water during a day and a night; the *jalaḍhiśā* (II, 13:1.10; II, 16:7.1; II, 19:12.23).

1) 'Om namo bhagavate vīśudevaya'. 2) 'Om namo nārāyaṇaya'.

This practice is still current in the South of India, as the following quotation from the *Bombay Gazetteer*, XV, I, p. 147 (1883, Kānara), will show.

'The image when first brought from the maker is purified by washing with the five products of the cow, and kept in a copper pot full of water for twenty-four hours. It is then taken out and the sacred fire is lit. While the fire is burning the priests chant verses. The image is kept buried under a heap of rice for about half an hour, and then covered with a silk cloth. The priest then touches the image in all the limbs and finally breathes into its mouth. The sacred fire is again lit and the image is fit to receive divine honours'.

In *Baudhāyana* a 'pot' is not mentioned as a place where the image may be kept; in *Vaikh. Ga.* it is (IV, 10:60.4).

### APPENDIX III.

The ceremony of the 'opening' of the eyes of an image (II, 13: 15 2. 5, and II, 16: 7. 16) is of the greatest importance.

'The rite of making the eyes of the image is often supposed to confer life upon it, and until this is done it is not worshipped' (E. Thurston, Tribes and Castes of Southern India, 1909, vol. III, 106, i. v. Kammalān (Tamil); quoted by W. Crooke, ERE VII, 20 144, i. v. Images and Idols).

Thurston (l.c. p. 106 f.) gives the following illustrations of this belief:

"Kammalān denotes one who rules the eye, or one who gives the eye. When an image is made, its consecration takes place at the temple. Towards the close of the ceremonial, the Kammalān who made it comes forward, and carves out the eyes of the image . . . . . A very interesting account of the nētra mangalya or ceremony of painting the eyes of images as performed by craftsmen in Ceylon, has been published by Mr. A. K. Coomaraswamy (Medieval Sinhalese Art). Therein he writes that by far the most important ceremony connected with the building and decoration of vīhāra (temple), or with its renovation, was the actual nētra mangalya or eye ceremonial. The ceremony had to be performed in the case of any image, whether set up in a vīhāra or not. Even in the case of flat paintings it was necessary. D. S. Muhandiram when making for me a book of drawings of gods according to the Rupāvaliya, left the eyes to be subsequently inserted on a suitable occasion, with some simpler form of the ceremony described.

... Knox has a reference to the subject as follows.

'Some, being devoutly disposed, will make the image of this god (Buddha) at their own charge. For the making whereof they must bountifully reward the Founder. Before the eyes are made, it is

5

not accounted a god, but a lump of ordinary metal and thrown about the shop with no more regard than anything else. But, when the eyes are to be made, the artificer is to have a good gratification, besides the first agreed upon reward. The eyes being formed, it is thenceforward a god. And then, being brought with honour 10 from the workmen's shop, it is dedicated by solemnities and sacrifices, and carried with great state into its shrine or little house, which is before built and prepared for it.'

The last quotation proves that the belief was not restricted to Hinduism.

The Purānas often mention the practice of 'opening' the eyes of 15 an image. Thus Agnipurāṇa (ed. Poona 1900), Adhy. 58 (snapanavidhyādikathānam), sl. 6 b—8 a.

evam vīñāpya pratimām nayet tām smānamanḍapam ||  
ślipinām toṣayed dravyair gurave gām pradāpayet ||  
citrāṇ deveti mantrēṇa netre commīlayet tataḥ ||

20

agnir jyotiḥ dṛṣṭiṁ ca dadyād vai bhadrapihake |

In the Mānasāra a special chapter is devoted to this practice. Cp. P. K. Acharya, A Summary of the Mānasāra, Leiden 1918, p. 72. 'When the Indian sculptor has carved a divine image, the ceremony of chiselling (lit. opening) the eyes of the idol is the 25 final function by which it is, as it were, imparted with eye-sight and rendered fit to be worshipped. The custom is quite ritualistic, although it is stated here that it should be carried out by the *sthapati*. The ceremonies consist in the worshipping of different deities, in performing the sacrifice with the holy fire, and in the 30 *ratna-suddhi* (lit. purifying the jewel), etc.'

#### APPENDIX IV.

The ingredients which the water for washing the feet, the water for rinsing the mouth, and the arghya-water are to be composed of, are enumerated II, 13: 2. 20 ff., and II, 16: 8. 2 ff.

Almost the same ingredients are mentioned in the Agnipurāṇa,

35 adhy. 57, sl. 21—23 (kalaśadhvīvāśvih).

I quote from the ed. Poona 1900, Ānandaśrama Sanskrit Series n°. 41.

yavān siddhārthakam gandham kuśagram cākṣatās tathā |  
tilān phalam tathā puspam arghyārtham pūrvato nyaset || 21

padmam śyāmalatañ dūrvām viṣṇuparṇam<sup>1)</sup> kuśām tathā |  
padyāñham daksīne bhāgē madhuparkam tu paścime || 22  
kakkolakam lavaṅgam ca tathā jātīphalam śubham |  
uttare hy ācamanāya agnau dūrvākṣatānvitam || 23

In 'A prose English translation of Agni Puranam, ed. and publ. by Mannatha Nath Dutt, Calcutta, 1903, Vol. I, p. 202, this passage is rendered as follows.

'Barley, white mustard, perfumes, and the extremities of the *Kusha* grass, sun-dried rice, *sesamum orientale*, a fruit and a flower should be first placed for the purpose of presenting the preliminary offering; while lotus flowers, branches of green grass, a climbing plant called *shyamalaka* (*Ichonocarpus fruticosus*) together with a leaf of the holy basil, and the bunches of *Kusha* grass should be offered on the right hand side, as the foot offering of the deity, the small metal cups containing the offering of honey etc. being 15 placed on the same side with the foregoing articles. The berry of the *coccoloba* plant (probably *cocculus Indicus*), clove and the fruit of the auspicious *Jati*-tree (nutmeg) together with sun-dried rice and the bunches of green grass should be offered into the fire on the north for the purpose of rinsing the mouth of the deity.'

It should be noted that the words *āpah* *keśīm* in the passage in Baudhāyana, which present difficulties in the translation, and are probably corrupt, are not found here in the list of ingredients for ācamanīya.

1) Variant: 'viṣṇuparṇam'. Cp. the variants in Baudhāyana.

ERRATUM.

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*Page 11, line 5 puratas śūli read puratah śūli.*

I much regret that I was unable to make use of the 'Cambridge History of India', Vol. I, and F. E. PARGITER's 'Ancient Indian Historical Tradition', as these works appeared after the Introduction had gone to press.

STELLINGEN